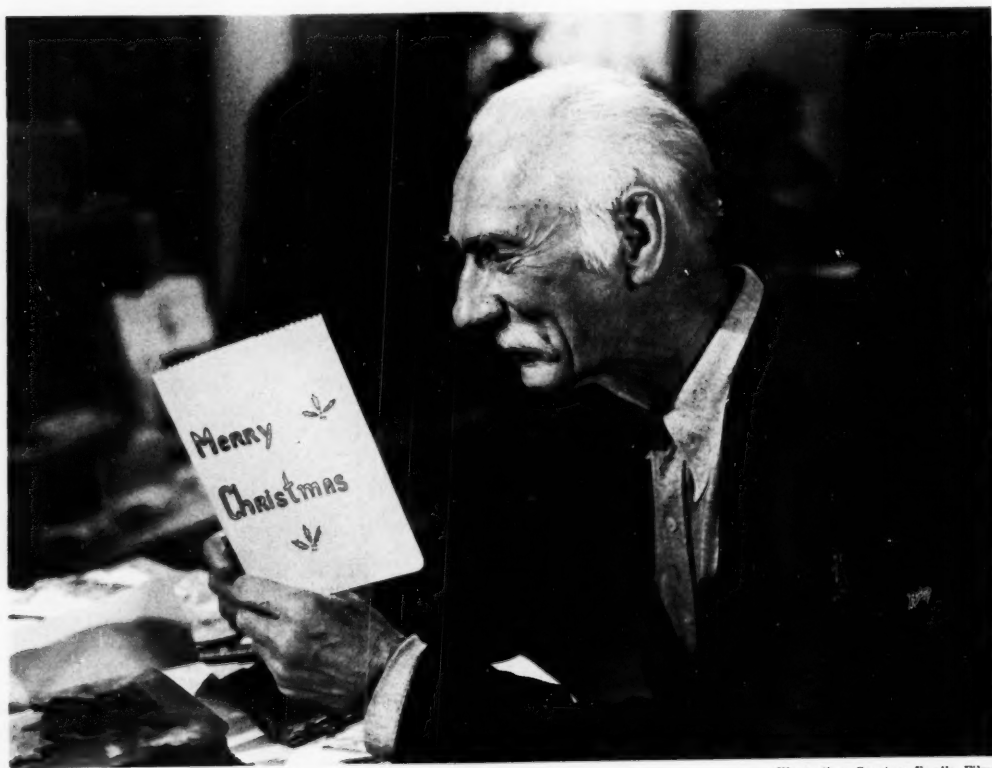


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1951



VOLUME XXVIII
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Someone has said: Thanksgiving Day is only our annual time for saying grace at the table of eternal goodness.

Do not wait for a special day to be thankful. He who waits for Thanksgiving Day to be thankful will not be thankful when it comes.

Thanksgiving is nothing if not a glad and reverent lifting of the life to God in honor and praise of his goodness.

Let us give thanks to God upon Thanksgiving Day. Nature is beautiful and fellowmen are dear, and duty is close beside us, and God is over us and in us.—Phillips Brooks

People who are willing to be fair and reasonable do not become emotionally upset and explode when dealing with others.

Happiness is found in gratitude.

Gratitude is the first step in victorious living.

There are individuals, homes, and churches that have been little vestibules of hell because of ingratitude.

Be thankful for people, for they are worth your time, love, and patience.

The spiritual laws of gratitude do not change; try only to save yourself and you will inevitably fail.

Criticism and faultfinding are almost always the overflow from pride.

Man's greatest source of destruction is inside himself.

When we put spiritual welfare first, ingratitude will tend to vanish.

The best Thanksgiving is Thanksliving.

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God has given us many reasons for thanksgiving. May we have grace to be thankful.

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THE EDITOR'S DRAWER

Ambassador to the Vatican

The big religious news of the past few weeks is the recommendation of President Truman that General Mark Clark be named a full-fledged ambassador to the Vatican. The resentment of Protestantism is natural. But the move has astounded no one in close touch with the President's ideas. He is suffering under a complex which leads to a conviction that the free peoples are fighting a holy war and all churches should support the effort of the state. The Roman Catholic Church probably would welcome this program and be glad to lead all religious bodies in such a conflict. Some people seem to think that the ambition of every theist should be to shoot atheists. Protestant churches won't go along with this.

Our contributions from the Washington Pilgrimage of American Churchmen are very timely in this respect. We suggest that you read each one of them, including the leading editorial. They will give further light.

William H. Leach

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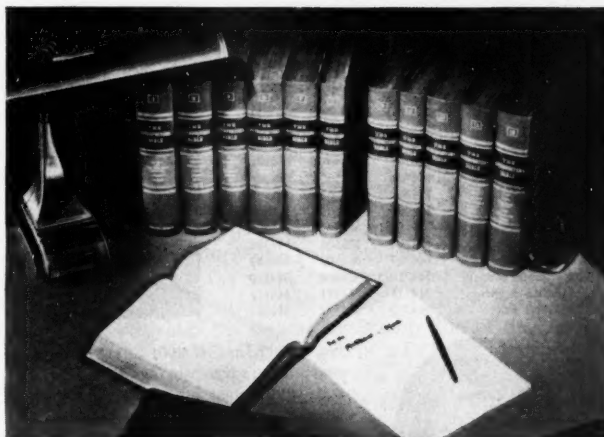
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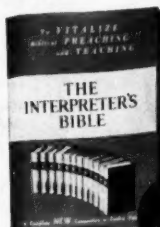
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Ministerial Oddities

Collected by Thomas H. Warner

Religious Deceptions

The "miracle" of the weeping statue at Syracuse, New York, which attracted thousands, was solved when a photographer watched eleven-year-old Shirley Ann Martin douse the figure under a faucet after one "crying" session.

* * *

Priests, both pagan and mediaeval, have been adepts at deception. At the Reformation the mechanism of winking Madonnas was exposed to the people. At Pompeii may still be seen the secret staircase behind the altar, and the pipes let into the head of Isis from behind, through which the priests spoke her pretended oracles. St. Chrysostom relates that he himself had seen altars with concealed hollows in the middle, into which the unsuspected operator crept, and blew up a fire which the people were assured was self-kindled.

* * *

In a West of England broadcast in 1949, this story was told. "One summer evening in 1825, a party of fishermen were steering a course for home after an evening at the local, when their slightly befuddled attention was arrested by a strange wailing sound coming from the direction of the sea. It was the night of the full moon, so they decided to investigate. . . . As they peered out to sea they soon discovered where it was coming from. Seated on a half-submerged rock was a strange creature. . . . Suddenly it dawned on those good Cornishmen that they were looking at a mermaid."

The vicar and the squire went to investigate accompanied by the villagers. As the chimes of midnight rang out she appeared. The mermaid turned out to be a young Oxford undergraduate with seaweed tied to his head and an oilskin round his legs. He spent the rest of his life within sight of the scene of his youthful hoax, where he served forty years as vicar of Morwenstow.

* * *

The menace of village gossip has so dismayed the vicar of Kingsclere, Hants, that he contemplated the formation of an anti-gossip league, members of which would sign a pledge not to gossip or listen to tales about others. The vicar said that "spicy gossip" was destroying the happiness of village life. "In my own village," he said, "if one person can find anything bad to say about another it is usually done."

(Turn to page 27)

CHURCH MANAGEMENT

Edited by William H. Leach



VOLUME XXVIII
NUMBER 2
NOVEMBER, 1951

Reflections on the Washington Pilgrimage

THE Washington Pilgrimage of American Churchmen is now a matter of record. The good people who responded to the invitations met in Washington, D. C., on September 27, 28, 29 and 30 to study at firsthand some of the evidences of the religious origins of our nation. We have the privilege of publishing in this issue some of the papers of the meeting. Others will appear later. It did not seem wise to crowd out seasonal material to reproduce all of the addresses in this one number.

Among the papers published in this number note particularly Dr. Harold Phillips' introductory statement which tells in compressed and intelligent form the purpose of the meeting and the statement of Dr. Anson Phelps Stokes given in response to the award by the editorial board of *Church Management*. Here, in brief, are the arguments for belief that our nation was founded in theistic conviction and that such belief is necessary for the life of a democracy.

The number attending was not as large as we had hoped. We who promoted it did not want too many people in the pilgrimage. Three hundred or 350 should be the limit in the movement of this kind. It is not easy to move a large group from memorial to memorial. Then there is a great value in the friendliness of a smaller group. We did not have three hundred at the first meeting. But when you consider that each person "came on his own," paid his own way and was delegated by nobody it looks as if there were a real pull in the idea.

The pilgrimage had lots of newspaper and radio publicity. Some of the great daily papers sent personal representatives to cover all the meetings. The *New York Times*, the

Christian Science Monitor, the *Cleveland Plain Dealer* and the *Cleveland Press* had personal representatives. *Time Magazine* had its own representative. The Associated Press had writers and photographers at all sessions. The Department of State made tape recordings of all meetings for possible use in *The Voice of America*. Most of the leading newspapers in the east gave considerable space. There was something about it which pleased newspapermen—both writers and editors—and they were generous in their comments.

The address of President Truman, of course, got the major publicity. But the other meetings were well covered. Second in coverage was the sermon by Bishop Dun of the Diocese of Washington, in which he took issue with one of the comments of the president. The sermon appears in this issue of *Church Management*. It might be well to clarify that controversy. The president pointed out that he had given considerable energy to bring together the various religions of the world under a common banner. Those who knew the history of his efforts saw more in the statement than did some others. President Truman sees a rising war between the peoples who believe in God and those who do not. He has hoped that the theistic religions would rally and help fight the battles of the west against atheistic Russia. It is reported that he has sent Myron C. Taylor to the Vatican to discuss this with the Pope and John Foster Dulles to the Amsterdam Conference to urge such cooperation on the Protestant churches.*

No one would go further than Bishop Dun in a desire to unite Christendom. But he quickly saw through the desire to have a united church fight the battles of a state. His rebuke was severe.

"There are frightened servants of mammon who think this might be a good time to finance

*This interpretation has since been confirmed by the President's commendation of a full rank Ambassador to the Vatican.



Illustration, Courtesy, American Seating Company
THE OLD AND THE NEW: Edenton Street Methodist Church, Raleigh, North Carolina

the church to fight this threatening form of Godlessness so that mammon might be served in peace."

The Bishop is right. The church must not fight the battles of the state.

The *Church Management* dinner on Saturday night was one of the high spots of the pilgrimage. The awards of Churchmen of the Year were made to Dr. William H. Stackel of Rochester, New York, and Dr. Anson Phelps Stokes of Lenox, Massachusetts. Dr. Robert Whyte of Old Stone Church, Cleveland, gave the principal address. The editor of the magazine presided.

On the whole we were much pleased with this first pilgrimage. Our guests agreed that the various meetings did reaffirm their faith in our nation. The impact of the vast amount of publicity must have encouraged thousands more to believe that "this nation is under God."

There will be other pilgrimages. Already Dr. Harold and Mrs. Ruth Dudley are planning the one for 1952. *Church Management* will, again, assume an important part in the plans. Readers of this issue and others to follow will have a second hand taste of the good things of the unusual effort for a better understanding of the place of religion in the good old United States of America.

From the Top Down

DEMOCRACY is supposed to rise from the bottom; corruption seeps from the top.

Perhaps this can be applied to the present world situation. Public and private morality is at a very low ebb. Either democracy is not rising as it should or else corruption is doing a lot of seeping.

Many of us have been astounded at the facility of men in public life to waive moral considerations in making agreements. The idea that the United States can bargain and fraternize with any nation in the world so long as it can give us military strength leads to some confusing agreements. No question is asked regarding the character of the government, the practice of democratic principles or the persecution of minorities. Totalitarian, communistic, socialistic, capitalistic—we take them all on as long as defense help is promised. Witness Franco's Spain.

Just how long can moral concepts such as this prevail at the top without seeping through to the lower strata of life? There is something strangely similar between a democracy waiving moral considerations and the small town jurist selling justice for his own security.

However you write the ticket, the time has come when a higher morality should prevail at national and international levels and democracy, again, should start its way upward.

AFTER AN ABSENCE OF 19 YEARS

Impressions of Our Protestant Churches

by David A. MacLennan

AN Oxford don once complained that most novels about his ancient university apparently were written by elderly spinsters who once spent two days in Cambridge. Reports on American church life commonly reflect similar limitations on the part of the observer. Observations here set down suffer from the fact that the reporter bases his findings on less than two years' peripatetic tours of American communities and far from all of them. Perspective gained from a theological seminary located on a New England hilltop cannot provide a completely adequate objective evaluation. Nevertheless, two qualifications may be cited: first, this reporter lived in the adjacent Dominion of Canada for nineteen years prior to returning to the republic and during this period made frequent visits to "the States"—as Canadians describe their neighboring territory—and engaged in fairly continuous study of events and trends south of the border. Canadians may resent American influences, secular and religious; they cannot escape or ignore them. Cross-fertilization of minds and emotions proceeds across international boundaries in spite of the protest of champions of a purer national culture. Again, this reporter claims an affection not wholly blind to our errors and weaknesses. Even the cockney whose treatment of his sweetheart seemed more rigorous than the tender emotion warranted could defend his actions by explaining, "I beats yer because I loves yer."

What is the chief impression as the result of two decades' absent treatment followed by nearly two years' peregrinations from coast to coast involving participation in numerous church services, ministerial conferences, and conversations with representative churchmen? This, that increased vitality characterizes organized Protestant Christianity in the United States. Gone is much of the resignation to widespread religious apathy on the part of a majority of the citizens; indeed, the apathy itself has diminished dramatically. Severe economic depression, the emergence of the welfare or service state, World War II, and the insecure world created by the clash of incom-

patible systems of power doubtless account for much of the noticeable new interest in religion. More significant than these has been the change of mind and spirit on the part of Protestant leaders both clerical and lay. Secularism no longer intimidates Christ's people as it did even a few years back. Despite serious reverses on overseas fields of Christian operations, relatively few evangelical churchmen advocate "strategic withdrawals" from the global battle line. Ecumenicity may not be thriving at the grass roots in every local field—the iniquitous crabgrass of sectarian and parochial isolationism infests too many areas—but it has a local habitation and a power unanticipated a generation ago. Is it too optimistic a reading of contemporary Protestantism to say that the majority of parish ministers and lay folk are convinced that it must be "one world in Christ" or no world in any tolerable sense? At least there are many more companies of faithful people concerned with winning, training, and conserving church members than twenty years ago. The Church as the living body of Christ is a more commanding reality among "nonconformists" than in the first years of the Federal Council of Churches. Increasing numbers of our ministers seek to proclaim the whole counsel of God in an age of anxiety and of not too carefully concealed despair. Here and there may be seen and heard preachers who harp on one string—Christianity as a

finer form of psychological self-help, for example—but for the most part the man in the pulpit and in the consulting room seeks to minister to the whole man in his varied needs, and to man in community.

For purposes of competent journalistic treatment, "The Great Churches of America" may be only twelve in number, but there are many more worthy of the designation, if by greatness we mean coming true to the essential genius of the Church as the community of the redeemed in Christ committed to the worship and service of God. In British church circles the story was gleefully told of a harassed pastor of a church whose building needed extensive and expensive repairs. He was asked by his officials to solicit a generous subscription from a domineering, wealthy and stingy member. "What's the trouble?" sneered the layman, "Is there dry rot in the pulpit?" "No," answered the minister, "worms in the pews." That there is less dry rot in the pulpits and fewer "worms" in the pews of Protestant churches than for a long time, is a conviction which I believe investigation would support. True, activism—that opprobrious epithet occasionally hurled at us from across the Atlantic—still characterizes much ecclesiastical life on denominational and parochial levels, but it has lessened perceptibly. Conceivably, our climate, cultural youthfulness, combined with our strategic geographical and economic position will continue to produce a more aggressive type of Christian witness on this continent than where older and more severely chastened Christian societies exist. Nevertheless, there are signs of a more comprehensive interpretation and application of the Gospel and ethic of Jesus Christ than appeared in the late twenties and thirties of the present century. Hot social gossellers and superheated individualistic gossellers go about seeking whom they may devour or convert, but in the message of the rank and file of parish ministers there is less bifurcation of the evangel than formerly. Is this because more pastors have assimilated the insights of the social gospel, and more socially minded prophets have gained sharper awareness of the per-

Biographical Note

Following ordination as a Presbyterian minister in Boston, and a brief Baltimore pastorate, David A. MacLennan returned in 1930 to his parents' native land and served two churches of the United Church of Canada, Emmanuel in Montreal and Timothy Eaton Memorial in Toronto. Dean Emeritus Luther A. Weigle and Dean Liston Pope persuaded him to leave his great church and help train future ministers in Yale University Divinity School. Since 1949 he has been doing this as Professor of Preaching and Pastoral Care.

sonal, interior needs of individuals? A cynical social analyst might suggest another explanation, that too many Protestant churches function mainly for one class and that class the relatively privileged, and that therefore it is safer for the prophet to concentrate on what will least disturb the consciences of his constituents. From this view I dissent. In addition to the most significant fact, namely, that which Dr. W. Norman Pittenger calls "dynamic orthodoxy," the advent and fairly general acceptance of the welfare state makes certain emphases seem less urgent and others relating to self-realization within a framework of greater economic security more imperative. Whatever the causes, the renewed vitality of Protestant churches manifests itself in a widely prevalent effort on the part of pastors and church officials to minister to the total needs of human beings in this day of danger and opportunity.

New Ministerial Appreciation

Proceeding to particulars, one detects a new appreciation of their vocation on the part of parish ministers. Inevitably, a high opinion of one's calling undergoes spasmodic eclipse under the occupational hazards of our profession. On the whole, however, more of our ministers realize both the greatness of their calling and the adequacy of available resources to exercise it. Spiritual resources have always been available, but is it wishful thinking to see a new concern for systematic appropriation of spiritual dynamics? Moreover, in spite of frequently justified adverse criticism of the curriculum and training offered in the theological seminary, seminary graduates indicate that their three years in schools for the prophets were not wholly wasted. Even pedantry, unwise specialization, the weary weight of term papers and field work, plus the not unknown disparagement of study in the "practical field" could not keep creative ideas from breaking through and useful skills from being acquired! Pastoral counseling may be the spoiled darling of today's seminary family, but for too long it suffered what its teachers call rejection. In addition to salutary emphasis on pastoral care, Biblical studies, theology, church history, social ethics, religious education are being taught more effectively and consequently are more highly valued by students for the ministry than, in recollection, seems to have been the case in theological halls a few years ago. Is it professional pride which also discerns a new interest in the preaching ministry? It is not the indulgent flat-tery of an "octogenerium" committed to the teaching of the homiletic art to

assert that today's theologues who take homiletics and pastoral theology seriously, on the average "communicate" better than their predecessors of the 1920's. One intelligent woman who has worked closely with ministers for many years assures me that, with a few unfortunate exceptions, this generation of ministers has less of the primadonna, of the egocentric, of the careerist, and more of the New Testament concept of the ministry than any she has known.

Unfavorable Factors

Are there any unfavorable impressions as the result of this sampling of what radio preachers are wont to describe as "the continental congregation?" Yes, and the chips fall on pulpit and pew alike. Too many of us who direct the Sabbath diet are careless about our own preparation for and participation in the public worship of God. Notwithstanding the "enrichment of services" which has proceeded apace and frequently all over the lot since the first world war, the weakest part of our service is in our services. Happily, serried ranks of organ pipes no longer occupy the focal point as a kind of grotesque symbol of deity in church buildings; the physical environment of worship has wonderfully improved. "Paid quartettes," always a dubious instrument of praise, now rarely perform in mellifluous isolation from the congregation. Traces of liturgical logic in the orders of service may be uncovered, and, when discernible, prove reassuring. What does strike a sympathetic visitor unfavorably is often the un-Protestant character of the corporate worship in churches of the reformed faith and order. In plain terms, there is too meager participation in worship by the people. Choir and minister engage in a sometimes spirited, sometimes lifeless dialogue; the leader of worship speaks audibly much with God and with his flock, but there is little active participation in either prayer or praise by those who are equally dear to the Lord, and ostensibly also seekers of him. But there must be communion if the service is to be more than a sacred concert or religious drama of which they are merely spectators. Specifically, and this despite the earnest pleas of teachers of liturgies and of friendly critics such as the late Dr. J. B. Pratt, the "long prayer" remains long. More seriously, the pastoral prayers—if we may accurately use the plural—too often disclose scanty preparation and inadequate understanding of the meaning of the *acts* of corporate devotion—Adoration, Confession, Thanksgiving, Supplication and Submission or Dedication. Indeed, imparting informa-

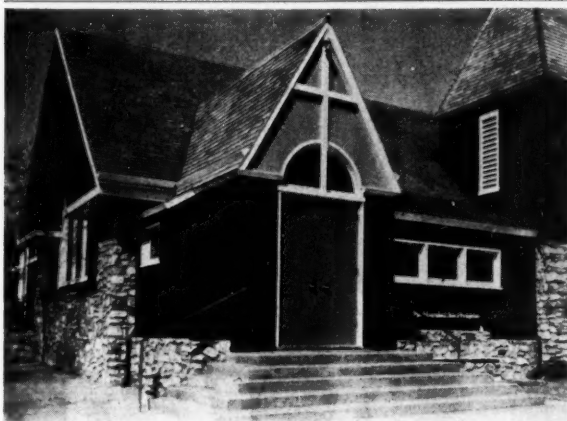
tion to deity, recapitulation of the sermon, brooding on the sorry state of the nation and world preceded by a brief address to the Father of mankind, frequently constitute the prayers of the Church. All of us have laughed at reports of alleged pastoral prayers, such as "Bless, O Lord, the Boy Scouts who meet as usual on Wednesday night at 7 p.m." or "O God, as Thou hast doubtless seen in the morning newspaper," but these ludicrous examples of praying in the holy place are indicative of unnecessary failure in one of the most important offices of the Church at worship. Let a minister study the pastoral prayers of the late Ernest Fremont Tittle if he would see how a prophet may also be a priest in the highest sense, and how congregational participation in acts of worship may be increased.

Turning briefly to our pulpit ministry, one question keeps thrusting itself forward: is there a tendency to take the color of our parishioners' religious, economic, social and political views as the "true blue" of Christian loyalty? Never should it be said that a Protestant church is either the Republican Party or the Democratic Party or the labor union at prayer. Actually, such an identification cannot be truthfully alleged concerning the majority of congregations, since increasingly a cross-section of society is represented in our membership. Yet, on occasion, the impression remains that the pastor is more concerned with comforting the emotionally afflicted than in afflicting the socially comfortable. Granted, men and women are living lives of "quiet desperation" and need all the help the minister of Christ by his grace can supply. Now and again, however, one wishes that into the insulated, air-conditioned sanctuaries of upholstered suburbia something like the lines spoken by Thomas Mendip in Christopher Fry's play, *The Lady's Not for Burning*, could be compellingly uttered in our Sunday services—to preacher and to layman:

Oh, be disturbed,
Be disturbed, madam, to the extent of
a tut,
And I will thank God for all civilization.
This is my last throw, my last poor
gamble
On the human heart.
Complacent acceptance of political corruption, racial inequity, dominance of the military mind, human need anywhere, must be shattered in Zion.

On one count, this observer feels that the pew is in advance of the pulpit, and that is in advocacy of effective church union within the foreseeable future. Laymen may not always have the right

(Turn to page 14)



ABOVE: Light green doors with shining brass knobs, white frame against a background of dark redwood. Note cross filling the green gable. Light colored handrails. At Paso Gables, California.



AT RIGHT: The wide portico and low steps of this Hanover, New Hampshire, church say, "Come in."

Church Doors Invite or Repel

*By John R. Scotford**

MORE than a "Welcome" sign is needed to get people into church. The saints will surmount many obstacles to find their way into the House of God, but sinners will clutch at any trifle with which to discourage their reluctant feet. If you were a stranger newly come to town, and not overly addicted to religion, would it be an easy matter for you to drift into your church? An honest answer to this question may produce interesting results.

Many factors can deter the weak in faith from entering a church.

The business of a walk is to lead people in the right path. Most church walks are discouraging. Often they are too long. A church set far back from the street has the appearance of an institution intended for the few rather than the many, and religion is one area where most people do not want to be exclusive. Church walks may be too straight. Curves are more enticing than rigid lines. People need to be beguiled into church. Church walks often look lonely. The way the grass gets

into the cracks and the weeds crowd in, not to mention the presence of dirt, all suggest that few people travel this way. Nobody wants to go to church all by himself. Before we venture in we want evidence that others have been there before us. And the less walk, the better! From the point of view of reaching the unreached, the shorter the distance from the sidewalk to the church door, the easier it is to enter a church. The outsider does not like to be seen going in! Churches which seek to win the multitude should have their toes on the sidewalk.

Steps are even more discouraging than walks. Nobody likes to climb, and the proportion of the population which can't manage it is on the increase. Stores know this, and get along without steps. Theaters get your ticket in the box before they ask you to ascend upward. Church steps were an invention of the evil one—and a rather successful device of his.

All church steps are bad, but some are worse. The more of them the eye can see, the worse the anticipations of our legs. If there must be many steps, put some of them on the inside—or

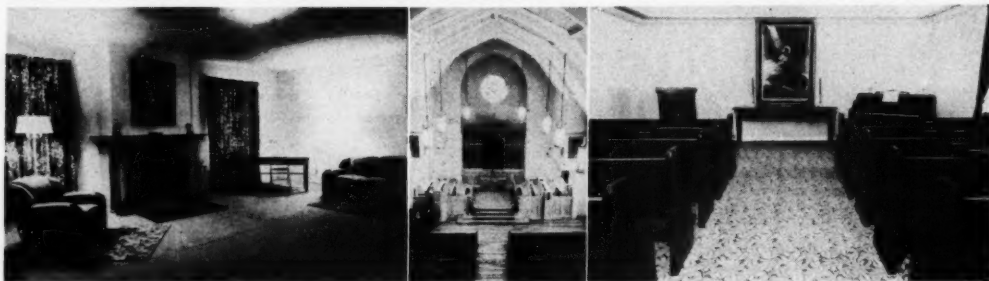
around a bend. Don't let the would-be worshipper see them all at once. Landings and handrails help, particularly in icy weather, but why should the latter always be black? Why not gay and cheerful rails that invite the hand?

The churches might take a lesson from Baltimore. There most of the people climb up three or four rail-less steps to get into their homes, but these are either of marble or painted to look as if they were. The women take pride in keeping them so white that you can see them in the dark. If churches must have steps, let them be painted and scrubbed until they look like a path leading upward to heaven.

Doors serve two purposes: to keep out and to let in. Church doors major on the first function, store doors on the second. Most church doors are obstacles in the path of Christian progress. They have an emphatic message, which can be expressed in just two words, "Stay out!" And we suspect that many church boards are more concerned over excluding imaginary intruders than they are over enticing in souls in need of the gospel.

Here color is important. Most church doors are either a dismal black, or have been covered with a much abused coat of brown varnish. This is no place for varnish but for frequent coats of good paint—the brighter the better. If a church is dark, the doors should be light—white, blue, green, red. If the church is white, the doors may be a

*Church building consultant, Mount Vernon, New York.



LADIES' PARLOR, CHANCEL AND CHAPEL, FIRST BAPTIST CHURCH, TWIN FALLS, IDAHO. H. C. RICE, MINISTER

richer blue, green or red. The forbidden colors are black, brown and yellow.

Takes Courage to Open a Door

It takes courage to pull open the door of a strange church. The battle is half won if you can see what is on the other side before you make the venture. The more glass in a church door, the better. We know of four churches where the doors are almost wholly glass, and actually lure the people in. But for less courageous congregations, we would suggest that there be at least a glorified peep hole.

The business of a church door is to open. It should respond to the touch of the aged and the push of small youngsters. Nobody should find themselves stymied at the portal of the House of God. But on a Catholic church in Boston we once found this neatly typed notice, "This church is open. Press down hard and pull," and we have suspected that many Protestant churches could use the same card. Part of the trouble is that most church doors are too large and too heavy. They need to be reduced in size and multiplied in number. A chisel and a plane could do wonders, not to mention a little grease at the right spots.

So far our approach has been largely negative, with most of our suggestions on the remedial side. Now let us face the positive question as to how churches may actively attract people within their walls.

Here we come to a principle well known to everybody in the amusement business. Light attracts people almost as effectively as it does bugs. Color is an attribute of light. By the use of light and color people can be led almost anywhere—even into church. How can we most effectively use this psychological principle?

Recent years have seen the remodeling of thousands of churches in the effort to make them better places for worship. We anticipate that the next step will be to do over our exteriors

in such a way that the multitude will want to come in. One reason why our church interiors have had much attention and our exteriors little is that it has seemed impossible to do much with the latter. But this is not so.

The important feature of the exterior of a church is how you get into it. Here is where thought and money may best be invested. Less really needs to be done than has commonly been assumed. Not one person in 10,000 of those who pass the Empire State Building ever looks up. What they see is not its great bulk but the store window at eye level. This principle holds of most city churches. The passerby hardly notices the steeple and pays little attention to the architectural style. What catches his eye is the door, and its immediate setting. More can be done at this point than most people realize—and without tremendous expense. We have three related suggestions to offer.

Street Level Entrance

If at all possible, a street level entrance should be provided. This may mean building on to the front of the church. If space does not permit of this, often the stairs can be rearranged so that a door at street level lets people into the building. Climbing on the inside is safer, easier, and less discouraging than climbing on the outside. A good architect can usually manage to make these changes without detracting from the outside of the building. At this point we would venture the remark that it is almost impossible to ruin many of our old churches so far as their external appearance is concerned. Instead of preserving their architecture, we need to introduce something new and fresh which will suggest that there is life about the place.

Whether a new entrance is built or the old one retained, it should be given a setting. This is largely a matter of color. We have already discussed doors and handrails. These can be enhanced

by the treatment of the area above and around the doors. New England doorways are famous for their beauty. They say "Come in" most graciously—and these results are achieved with a little woodwork and some white paint. Churches can do as well, if they will put their minds to it.

The third element in an attractive entrance is light. On a recent Sunday we attended one of the nation's wealthiest churches. The sun was shining and the leaves breaking forth with new life. Against this background we plunged into a dark entryway that suggested a tunnel. The instinct of a healthy person would be to turn and go the other way. The door to a church should always be bathed in light, both inside and out. Yet in how many churches have we taken it upon ourselves to turn on the lights! Why do we ask people to stumble into God's House? Electric current is cheap. A movie house lights up the whole street in the attempt to get some customers. The least a church can do is to make bright the pathway of those who seek eternal life.

As a good necktie can redeem a poor suit of clothes, so a good doorway can "make" a church. We are convinced that many a commonplace, unattractive place of worship can be transformed by the addition of a good entrance. If need be, we should take lessons at this point from the children of darkness. A church should be as easy to get into as a tavern—or an undertaking establishment. What is needed is interest, intelligence, ingenuity. The field is relatively new. Copying won't help much. We must plunge down new pathways. But let us hope that the time is coming when ministers will boast, "I have the easiest church in town to get into," or when they will put on their stationery, not a spire, but a lighted doorway. Unless people come through our doors we can't do much for them. Intelligent evangelism begins at the entrance to a church.

SCOTLAND'S OLDEST AND SMALLEST UNIVERSITY

Some British Universities of Today—II

by Frank H. Ballard*

IT MAY seem a far cry from Cambridge, England (which was the subject of the first article in this series) to St. Andrews, the smallest of Scottish universities. But there are reasons for the transition, some of which will appear as we proceed.

But before coming to the subject itself it may be wise, though daring, to attempt some notes on English and Scottish education generally. It is almost universally known that in this respect, though not here alone, Scotland has a proud record. For a country so small, and often so poor, it may well be that for learning and leadership it has a pre-eminence that cannot be beaten. Jews and Greeks will put in a claim that must not be ignored, and it would be more than rash for anyone like myself to presume so far as to give a verdict or award the palm. What we all know, or ought to know, is that from this little northern kingdom, and especially from its remote villages, there has gone into the world a steady succession of thinkers as well as great men of action. They have appeared in every realm of scholarship, in science no less than in divinity, in poetry no less than in philosophy. Famous names rise in my mind as I set down these words, and many more will occur to those who read. And again and again they are the names of men who started with the fewest opportunities and the most modest of ambitions.

There are, of course, English names that also suggest themselves, and it would be foolish to belittle the contribution of English minds to the intellectual and spiritual wealth of mankind. But there is, or there seems to me to be, this difference, that the northern lights have shone forth from more homely settings. English learning was for a long time largely aristocratic. The torch was kept burning by a privileged, if often heroic, class, and too little attempt was made to shed its luster upon the surrounding ignorance and superstition.

Indeed some of the most famous homes of culture were closely beset by darkness and indifference. At the very entrance to colleges where scholars

toiled with patience and humility, there were families where reading and writing were unknown and old and young were content to live and die untaught. No doubt the same was also true in Scotland. But the general impression is that learning was more accessible than in England, that poverty was less of a hindrance, that there was more incitement to seek truth and to find out the secret of things, and less inclination to assume that such studies were the exclusive privilege of an intellectual elite.

To give all the reasons for this contrast would be difficult. I believe it would involve an examination of the religious systems and traditions of the two countries. I am sure it would demand an appreciation of the labors of the old-time Scottish dominie. Villages and hamlets might be far from cities and colleges, but many of them had schoolmasters who were more concerned to quicken the curiosity of bright lads than they were to receive a minimum wage. It was their ambition, not to fill their rooms with comforts, but to send out young people well drilled in fundamentals and with a passion for greater knowledge. There was therefore a steady stream of robust youngsters into commerce and into halls of learning. There were academies where men were prepared for the Christian ministry and other vocations. And there were universities where renowned professors lectured and students from many parts played and argued, burned the 'midnight oil and went for long walks discussing the books they read. Such activities are not limited to any country or period, but they seem to have been pre-eminent in old Scotland.

Whether this is true of Scotland today may be open to doubt. A new spirit has captured the cities and crept out to the isles, the moors and the mountains. The religious inspiration is not dead but is heavily overlaid, and a secular mentality has created different demands. The old-time schoolmaster has made way for the modern teacher who may in many ways be better equipped but who has a diminished influence. Curious lads turn to mechanical inventions more naturally than to philosophical problems. Applied

science makes a wider appeal than either classics or Biblical subjects. Young men can't spend their time on books about predestination and free-will when they can be learning to fly or to control the might of vast machines. And lacking the old incentives there is a danger that Scotland may fall to the level of other nations intellectually. There is even a danger that it may fall lower than some others. There is at least one educational authority who maintains that the English is now better than the Scottish system because it is more personal. This is most noticeable in higher education. Scotland still pins its faith to the lecturer who can fill large classrooms. England, led by Oxford and Cambridge, still pins its faith to individual tutoring. In Cambridge particularly the bright undergraduate may go to few lectures; he goes regularly and diligently to tutor and supervisor. Only time can demonstrate which is right.

II

With these notes as a general introduction, let us pay a visit to Scotland's oldest and smallest university and try to see it at work. Now the best way to inspect any such place is to have as a guide, one who has lived and studied there and knows it personally. And in this respect we are fortunate, for there stands one who is willing and anxious to describe the place as it was when he was young. There fell into my hands recently the second volume of Dr. Norman Maclean's autobiography and it will admirably serve our purpose. Dr. Maclean has had a long and a distinguished life in the service of the Church of Scotland. He has worked in remote parts and in city parishes, has served as moderator and been conspicuous in many important movements. He writes interestingly, and sometimes provocatively, about these things. We must be content for our present purpose with the four years spent at St. Andrews from 1885 to 1889.

He was still in his seventeenth year when he put on the red gown of an undergraduate, and his schooling had not been distinguished. He went on the first Sabbath to the ancient Chapel where he saw the tomb of Bishop Kennedy, who founded the university in

*Former moderator of the Free Church Council of Britain.

1411. He visited the Tower of St. Regulus, began to read about the Cathedral, founded in 1159 in the presence of King Malcolm IV and consecrated in the presence of King Robert the Bruce in 1318. He learned that while it took 160 years to build, the Cathedral was reduced to a ruin in 1559 in a few hours, apparently as the result of a sermon by John Knox. He passed to the ruins of the castle nearby and meditated on the character of Knox who was imprisoned there and who also suffered through two winters and one summer chained in a galley. Maclean had no doubt about the courage and ability of Knox; he was convinced that more than anyone else he was the maker of modern Scotland; he was not so sure of his Christianity.

There were great teachers in St. Andrews in those days. John Tullock was both vice-chancellor and principal of St. Mary's College. Pringle-Pattison was expounding Wordsworth's poetry and venturing into new realms of thought. A.K.H. Boyd at the Town Church "overshadowed every professor and minister in the city." Maclean drank it all in, but when he wrote in old age, he felt that he owed more to the atmosphere of the place than to the lectures. It is obvious that he owed much to contacts with other students with whom he discussed not only current topics but the perpetual problems of faith and order. Altogether he judged those four years to be the most fruitful period of his life.

St. Andrews has developed much since then. It has added large and handsome buildings. It has multiplied the number of its students six times. It has sent out men and women who have become distinguished in many walks of life. The present vice-chancellor, Sir James Irvine, is a genial personality, an able administrator and a well-known scientist. There have been, and still are, theologians and Church historians whose books have been a source of light and leading to multitudes.

For personal reasons I will mention one among the Biblical scholars of the recent past. Allan Menzies is remembered with gratitude as a gracious personality as well as a sound and courageous Biblical scholar. His commentary on Mark entitled *The Earliest Gospel* may be considered "advanced" if not radical, but it can still be consulted with profit. I have also found interesting his *Study of Calvin* with the memoir of her father written in 1918 by Miss Lucy Menzies (who has also written extensively on mysticism).

Menzies was succeeded in the Chair

of Biblical Criticism by Dr. George S. Duncan, the present principal of St. Mary's and a recent moderator of the Church of Scotland. Before settling to academic work, Dr. Duncan was chaplain to Field Marshall Haig in France and amongst his valued possessions are personal letters from the commander-in-chief. Since then he has given us several books that demand serious attention including *St. Paul's Ephesian Ministry* and *Galatians* in the Moffatt commentaries. The former is based on a suggestion made in private conversation by Professor Deismann that the Imprisonment Epistles were written not from Rome but from Ephesus. Dr. Duncan pursued the theory, became convinced of its truth, gathered together the evidence and at last wrote this challenging book which if it becomes widely accepted will give a new turn to Pauline studies.

Amongst Dr. Duncan's colleagues are scholars who ably maintain the best traditions of St. Mary's College and of Scottish divinity. Space will permit only a bare reference but mention must be made of Dr. W. Forrester who is responsible for Pastoral Theology, Dr. E. P. Dickie who has the oldest Chair in Theology in the university, Dr. J. H. Baxter, the Church Historian, and Mr. R. Dobbie, lecturer in Biblical languages. Last but certainly not least is Professor D. M. Baillie, the brother of Dr. John Baillie, whose recent book on Christology has been so deservedly praised by specialists and so gratefully received by Christian ministers in America as well as Britain. These together form the Senatus of St. Mary's College, the Divinity Hall of St. Andrews, itself founded in 1537 by Archbishop Beaton. It was at first a general seminary with power to grant degrees. At the time of the Reformation it became specifically theological in character. It is today efficiently playing its part in the life of the Church of Scotland, preparing men for the home ministry and the foreign field. Students come to it from many other lands, not least from U.S.A. and find not only instruction and intellectual stimulus but Christian devotion and good comradeship. Non-theological students come also from far and near and are welcomed by the professors and their families and guided in the Student Christian Movement and in the work of other societies. It is my privilege, as the father of one such student, to pay a tribute to the influence and the friendship of St. Andrews, and more especially to those who are now responsible for the high traditions of St. Mary's College.

Impressions of Our Protestant Churches

(From page 10)

reasons for wanting to do the right thing, and this may be true of certain lay advocates of church union. Yet many laymen cannot understand our subtly constructed reasons for proceeding cautiously to overcome at least part of the shameful disunity of Christ's Church. Nor may we excuse our halfhearted efforts by indicting the denominational "top brass" for impeding the progress of the movement. We who have had experience both of Christ's unifying power and of the tragedy of competitive religious groups, can do much more than we are doing, "without tarrying for any." By study, overtures to higher church courts, and practical demonstrations on the parish level, we can catch up with our progressive lay colleagues and get the "old ark a-moverin'" toward the haven where the spirit of Christ would bring her.

Ezekiel arraigned Jerusalem's churchmen because they attempted to conceal the defects of the community fabric (see Ezekiel 13:10-16; 22:28, *An American Translation*). Professor Alex R. Gordon recovered the scorching nature of the indictment in his rendering of verse twenty-eight of chapter twenty-two: "Her prophets also daub their walls with whitewash, showing them empty visions, and giving them lying divinations, saying, 'Thus says the Lord God.'" By and large, the Protestant parsons and their lay colleagues in American churches have not joined the whitewash brigade. Nor is it daubing the crumbling walls of Zion with any camouflage of vapid compliments to assert that the Church of Christ in these far from benighted States is alive to the mind of her Lord, alert to manifold needs and opportunities, and aware of the perils and potential greatness of this hour. After captains and kings, even five-starred generals depart, and grandiose schemes for planetary salvation prove illusory, the Church, evangelical, reformed, catholic, seems likely to remain and thrive. Her Lord is in the midst of her and his servants follow him not far off.

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A SERVICE FOR THE ENTIRE CONGREGATION

From Darkness to Light

A Candlelighting Service by C. Wesley Cope*

ON the communion table are placed the following candles: one smaller candle that is lit prior to the service, one larger candle in the center to represent Christ, and twelve candles, slightly smaller than the Christ candle located on each side of the Christ candle. Candelabra are located on each side of the communion table and over the choir to provide light for the musicians. These latter candelabra are lit for the whole service and until after the organ prelude provide the only light in the church. The entire opening of the service should aim at creating a sense of gloom and foreboding. There is no joy in evidence. No carols or hymns are sung.

ORGAN PRELUDE: "Puer Nobis Nascitur"—Healey Willan.

(Following the prelude the organ continues in the background contributing further to the sense of the mysterious and darkness. Choir and minister enter and take their places, the minister standing behind the table.)

MINISTER: Darkness was upon the face of the earth. (Pause.) They grope in dark without light. And, lo, an horror of great darkness fell upon them. They sought God and light! Day unto day they uttered their cry, "Oh that I knew where I might find him, that I might come even to his seat! Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand that I cannot see him."—(Job 23:3, 8, 9). So we hear the age-old cry,

*Minister, Saint Paul's United Church, Paris, Ontario, Canada. A sermon of the same title which was originally preached in connection with this service will be found on other pages of this issue.

O somewhere, somewhere, God unknown,
Exist and be!
I am dying; I am all alone;
I must have Thee!
God! God! my sense, my soul, my all,
Dies in the cry.

—Frederick W. H. Myers

But a light was shed abroad in the earth. "They heard the voice of God walking in the garden in the cool of the day: and the Lord God called . . . and said . . . Where art thou?" The voice of God was heard. Abraham heard it, (light candle on table) as did Moses (light candle 2), and the prophets (light candles 3, 4). They bore witness to a God who had revealed himself to them. So the people that walked in darkness saw a light but they understood it not. They turned their backs on the prophets. Some they stoned: some they killed. Yet not all dwelt in darkness. There were those who looked forward, who were on the outlook "for the consolation of Israel." Upon their lips, surging from their hearts was a new cry, "When the Messiah has come . . . !" So they had their hope, and believed the day would come when the people who walked in darkness would see a great light (light candle 5).

CHOIR: Anthem, "Break Forth"—Simper.

MINISTER: Not the least among these were Elisabeth and Zacharias, "both righteous before God, walking in all the commandments and ordinances of the Lord blameless," who, when their child was born, the John who was to be the forerunner of the Messiah, gave voice to their joy, as Zacharias prophesied saying (light candle 6):

CHOIR: "Benedictus."†

Blessed be the Lord of Israel,
He hath visited His flock.
He has wrought a great redemption,
He salvation has raised up.
Blessed, blessed, blessed, blessed,
Blessed be the Lord of all.

He has promised by His prophets,
Which have spoken as of old,
From the hand of all that hate us.
All our foes to save us from—
Blessed, blessed, blessed, blessed,
Blessed be the Lord of all.

Blessed be the Lord of Israel,
Who has made a holy vow;
He has promised to remember,
As He sware to Abraham.
So in holiness we worship,
In His presence humbly bow.

Blessed be the Lord of Israel,
Great is God's love to all men,
He will cause the Dawn to visit,
Shining in the darkness bright.
Praise Him, praise Him, praise Him,
praise Him,
Ways of peace are known to Him.

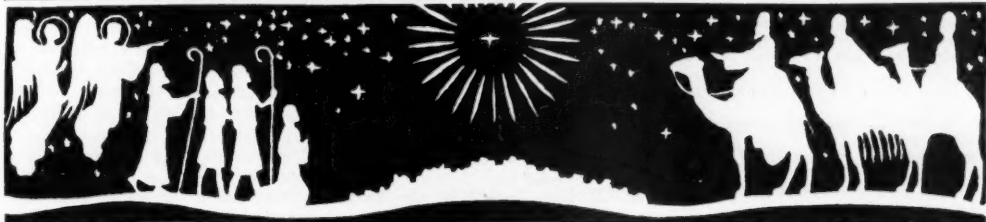
MINISTER: At this time there lived in a city of Galilee, named Nazareth, a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. To her came the angel Gabriel and said, "Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. . . . Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." And Mary said (light candle 7):

CHOIR: Magnificat.‡

My soul doth magnify the Lord of hosts;
My spirit joys in God my Saviour;
For He hath looked upon His hand-maiden,
All men henceforth shall call me blessed.

†This alternative to the usual arrangement was provided for a choir which was not accustomed to chanting. Set to the tune "Praise my soul" by John Goss, the metrical arrangement of the "Benedictus" is by the author of the service.

‡Metrical arrangement of the "Magnificat" by Rev. C. Wesley Cope. Tune—"Consolation," Mendelssohn.



Gedde Harmon

He who is Mighty hath magnified me,
His mercy shows, and holy is his Name:
His mercy is on all that fear Him,
Great deeds of love are done to me this day.

My soul doth magnify the Lord of hosts;
With his strong arm a deed of might is done.
From their thrones are cast the proud and mighty,
Exalted are the humble and the meek.

Remembering His mercy and His love,
As he hath promised our forefathers,
To be their God and Father everlasting;

He hath given help unto his chosen folk.

MINISTER: "Part not the curtains of the night, friend of my soul. They are the wings of mystery brooding over the hidden things of life. They are the reserve of the Eternal.

"Within that darkness are the sharpest pains and the deepest joys that mortal flesh can feel—interwoven grief and gladness of spirit that words can never tell—fears and hopes so sacred that they should be kept secret save from God, who knoweth all . . .

"How a life leaves this world we know not, except that the heart of flesh left behind ceases to beat. How a life enters this world we know not, except that the heart nourished by the mother's heart begins its own beating."

"Let the curtains fall . . . It is Holy Night."—Henry Van Dyke, "Even Unto Bethlehem."

SOLO: "O Holy Night"—Adams.

MINISTER: So it was that, while they were in Bethlehem, the days were accomplished that Mary should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes and laid him in a manger (light the Christ candle).

CONGREGATIONAL CAROL: "Silent Night! Holy Night!"

THE OFFERING (without announcement).

ORGAN OFFERTORY: "In Dulci Jubilo"—Bach.

PRAYER OF DEDICATION:

We open here our treasures and our gifts;

And some of it is gold,
And some is frankincense,
And some is myrrh;
For some has come from plenty,
Some from joy,
And some from deepest sorrow of the soul.

But Thou, O God, dost know the gift is love,

Our pledge of peace, our promise of good-will.

Accept the gift and all the life we bring.

Herbert H. Hines

SERMON: "From Darkness to Light."§

The Adoration of Jesus

CONGREGATIONAL CAROL: "O come, all ye faithful."

MINISTER: And there were in the same country shepherds.

SOLO: "And to the angel of the Lord"—Handel.

(Light candles 8, 9)

CHOIR: "Cherubim Song"—Bortniansky.

MINISTER: Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold, there came wise men from the east to Jerusalem, saying, where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him. The star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him; and when they had opened their treasures, they presented unto him gifts; gold and frankincense, and myrrh. (Light candles 10, 11, 12.)

CHOIR AND MALE TRIO: "We Three Kings."

MINISTER:

Thou art the King of Glory, O Christ,
Thou art the everlasting Son of the Father.

When thou tookest upon thee to deliver man; thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers.
Thou sittest at the right hand of God, in the glory of the Father.

O all ye Works of the Lord, bless ye the Lord;

O ye angels of the Lord, bless ye the Lord;

O ye heavens, bless ye the Lord,
Praise Him, and magnify Him forever.
Let all the children praise Him.

JUNIOR CHOIR: "Christmas Carol"—Folk Song.

(At conclusion Junior Choir remains standing. As they are singing candles in candelabra are lit.)

MINISTER: Let all the youth sing praises unto Christ the King.

"Christmas Song"—Folk Song.

(At conclusion Intermediate Choir remains standing. As they are singing more candles in candelabra are lit.)

MINISTER:

O let all men bless and praise Thee for Thy wondrous gifts

Now from all men be outpoured Hallelujahs to the Lord,

And women join in praise of Him who came as heaven's new-born King.

CHOIR: "Jesu Bambino"—Pietro Yon.

(At conclusion Choir remains standing. As they are singing more candles in candelabra are lit.)

MINISTER: Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the Lord.

CONGREGATIONAL CAROL:

"Hark! the Herald Angels Sing."

(Remaining candles are lit.)

(Congregation and choirs remain standing.)

CHOIR: "Gloria in Excelsis"—Mozart.

BENEDICTION AND CHORAL AMEN.

ORGAN POSTLUDE: "Fanfare"—Drummond Wolff.

Extending the Use of Church Flowers

By James A. Dillon

Have you ever wondered what to say when you delivered Sunday's pulpit flowers to some sick or aged person? Or have you thought of making this common habit something really special instead of just an easy way to get rid of flowers that are no longer of use? Then try this idea which I first observed while serving as an interim pastor at Kennett Square, Pennsylvania, and which I have now used for over a year in my present pastorate with amazing results in interest and new appreciation of the pulpit flowers. We attach little printed cards which read:

These flowers have been on the pulpit of the Fairview Community Baptist Church. They have heard the hymns that have been sung, the prayers that have been offered, and the sermon that has been preached. Now with their silent message they come to you with our love and good wishes.

OPPOSE PUBLIC GRANTS TO CHURCH HOSPITALS

Washington, D. C.—A resolution opposing public grants to church hospitals and medical colleges was adopted by the national committee of Protestants and Other Americans United for Separation of Church and State at its semi-annual meeting here.

Sponsored by Dr. Charles Clayton Morrison, former editor of the *Christian Century*, the resolution declared that "church hospitals are agents of the churches which establish and operate them, and inevitably and intentionally promote the faith of said churches."

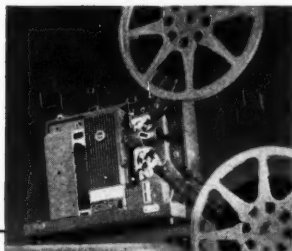
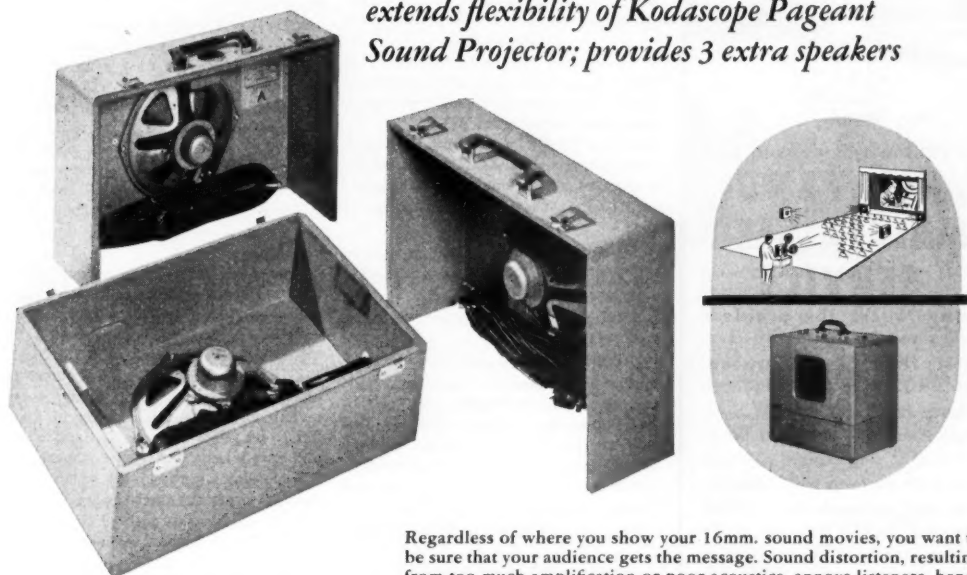
"Government grants of tax funds to church institutions," it added, "involves an interlocking of government and churches in a manner which the U. S. Supreme Court has condemned in the McCollum decision."—R.N.S.

§For the sermon see other pages of this issue.

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WHAT MAKES CHRISTMAS TICK

Christmas Is a Family Affair

by Lillian Doyle Sittler*

CAST: Mother; Sue, a girl of fifteen; Dick, a boy of eleven; Sally, a girl of six.

Scene I

The evening before Christmas. The richly furnished home of the Wilson family. A huge Christmas tree dominates the stage, gifts piled high beneath it. As the curtain rises Dick and Sally are seated at a small table wrapping gifts in bright ribbons and paper.

SALLY: What's in that package, Dick?

DICK: Oh, run along and chin yourself, will ya, you drive me crazy with your questions.

SALLY: Well, what's in the package?

DICK: Oh it's those cuff links that Mother says I have to give to Dad. Now get out of here and leave me alone. I have about ten more of these junky things to wrap up and then I can go over to Bill's house. Christmas is more bother—and who cares about the old presents anyway.

SALLY: Oh I like presents—I hope I get a bicycle, and a new doll house and skates, and about two dozen dolls and a stove and refrigerator and—

DICK: Yeah, and all the other stuff you ever saw—well if I don't get those new skis that I have been hollering for there is going to be trouble. (After a pause.)

SALLY: I wish somebody would read me a story.

DICK: Stories!—at Christmas?—Huh, nobody in this family has had time to read to anybody for the last three years since Dad bought that new factory, and at Christmas time with the folks away at parties, and out all the time they don't have time for anything. Then everybody has to have presents—so we break our necks running out to buy them things they don't need, and they don't want anyway.

SALLY: This new story book looks like it would be fun, but I can't read the words (wistfully) I wish I knew what it says. Look, Dick, what does that say under that picture?

DICK: It says "Long ago in the little town of Bethlehem—" Say get out

of here, I told you, I gotta wrap these old packages.

SALLY: I wish I could hear that story. (She goes over and picks up a doll and sits on the floor near the big Christmas tree.) Nobody has time for us, Lindy Lou. You see it's Christmas and everybody is too busy to bother with us. Tomorrow we can open all these big boxes under the tree, and I hope if there are story books somebody will read them to me. I don't like Christmas if everybody is too busy to play with me.

(Enter Sue dressed to go out. She goes to door at other side of the stage and calls to the maid.)

SUE: Nora, I am leaving now.

SALLY: Where are you going, Sue?

SUE: Oh, I have to dash downtown and see if I can find some place open to buy something for that horrid Evelyn Pratt. She sent me a scarf today and now I have to buy her something. I can't stand her and I'll never wear the old scarf, but Christmas is Christmas so I'll have to get her something.

SALLY: I wish you could read me this story.

SUE: Story!—Don't be ridiculous! Nobody has time for stories tonight. You'd better go to bed. And throw away that horrid old doll—you'll probably get five or six new ones tomorrow. (Calls off stage again.) Nora, wrap up those things that I left on my dresser, will you?

(Sue goes out. Right.)

SALLY (to her doll): I will not throw you out, Lindy Lou—I don't care if I do get a dozen new dolls tomorrow, I like you best. Who cares about Christmas anyway? (She kicks at a big box nearest her.)

(Enter Mother dressed in formal party clothes.)

MOTHER: Sally Wilson, what are you doing? There may be something breakable in that box.

SALLY: Oh are you going away too?

MOTHER: Of course I'm going away. This is the night of the Lockerbie's party. I am so put out with your father for going back to that factory tonight. There was no need for him to go.

(Sue runs back in to pick up the

*Mrs. Clarence E. Sittler, whose husband is the minister of Falth Evangelical and Reformed Church, Cincinnati 30, Ohio.

gloves she has left on the table.)

SUE: Oh, Mother, that new dress looks keen. Where's Dad?

MOTHER: I was just saying, he went back to that ugly old factory of his and he may not show up at the Lockerbies at all.

SUE: Well, you shouldn't be surprised about that, he has spent nearly every night at the factory since he bought it. You ought to be used to going out alone by now. He can't make enough money to support this family unless he works nights too.

DICK: Yeah, he hasn't been home on a Christmas eve for the last three years. I wish we could have a Christmas like we used to have before he started making so much money.

SALLY: What kind of Christmas was that, Dick?

DICK: Oh, then everybody was home together and we popped corn and sang songs and—

SALLY: And read stories maybe?

SUE: Don't be silly, Dick, who wants to go back to the days when we lived on Sycamore Street in that six-room house, and I was lucky if I got six presents any Christmas.

DICK: Well, you didn't have to dash out then and buy something for Evelyn Pratt even if you don't like her.

SUE: Oh be quiet—and I've got to run or nothing will be open. Mother, can I ask Larry to come for dinner tomorrow?

MOTHER: Dinner tomorrow, I should say not. We are not having dinner here. Your father made a great to do because he wanted to ask Mr. and Mrs. Sampson over, but you know Nora has to go to visit her relatives, and I can't be bothered with a holiday dinner. I have made our reservations at the hotel.

DICK: We used to have turkey and cranberry sauce at home and have a lot of company, and a real Christmas dinner, with popcorn and nuts afterwards.

SUE: And a mess of dishes to wash afterwards, you mean. No, thanks.

MOTHER (calling off stage): Nora, call a cab for me right away. And it is time to put Sally to bed, and then bring down the rest of those packages out of the front hall closet.

SALLY: Mother, could you read me this story before I go to bed?

MOTHER: Story! For goodness sake, Sally, there is no time tonight for stories. You go get to sleep before Santa Claus comes.

SALLY: But this book has the nicest pictures and it is a story about a baby that is out in a barn with the cows. See here's the picture.

MOTHER: Yes, dear, now run along and don't bother me, I haven't time to-

night. Run to bed and dream about what is in all those big boxes. You will get a pretty doll, so you can throw that old one away.

(Sally grabs Lindy Lou and hugs her as she starts to cry.)

SALLY: O I hate Christmas. Everybody wants me to throw Lindy away so I can have a new doll and nobody has time to read, and what good are picture books if you can't tell what they say, and tomorrow won't be any more fun because I suppose everybody will have to go away again.

MOTHER: That is enough, Sally. Goodnight, and remember you'd better be good or Santa Claus will hear you.

(Sally goes out toward Nora, with Lindy in her arms. Mother goes out other door. Dick is left alone wrapping packages as the curtain is pulled.)

WHAT CHRISTMAS REALLY MEANS

Scene II

CAST: Mother; Father; Grandmother; Bill, a boy of fourteen; Janey, a girl of ten; Mary, a little girl of four. The evening before Christmas. The modestly furnished home of the Bennet family. A small Christmas tree in one corner. Two unlighted candles on mantle. As the curtain rises, Grandmother is seated on the stage beside the small Christmas tree, contentedly knitting a small sweater. As she hears small footsteps, she quickly hides the sweater and starts work on a scarf. Little Mary comes in with her doll.

MARY: Merry Christmas, Grandma.

GRANDMOTHER (laughingly): Merry Christmas yourself, little girl. I wonder how many times you have said that to me today.

MARY: Well, Christmas is almost here now, isn't it?

GRANDMOTHER: Yes, ma'am. Just a few more hours and rosy old St. Nick will be coming down the chimney with presents for good little children.

MARY (holding up her doll): Oh I hope he will bring Nellie a new dress, she needs one awful bad, doesn't she?

GRANDMOTHER: Yes, indeed she does, and Nellie has been a very good little girl so I think Santa will remember her.

(Mother bustles in with a big basket full of parcels.)

MOTHER: Well there are the cookies all wrapped ready for us to take to all the sweet old ladies on this street. Aren't they pretty packages, Grandma? Those ginger cookies you made yesterday look so pretty in with the light ones that I made, and the children trimmed them so nicely.

MARY: Isn't Christmas fun, Mommy?

MOTHER: It certainly is, little girl.

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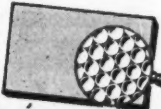
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Come upstairs now and help me wrap up a few last minute packages for Santa Claus. I think Grandma has some knitting to do.

(As soon as they go out Grandma starts again on the sweater.)

(Enter Father.)

FATHER: Merry Christmas, Mother, where is all the family?

GRANDMA: Merry Christmas, son. Emily just took little Mary upstairs to get her out of sight while I finish up this sweater I am making for her. I have just a few more stitches.

(Father hangs up his wraps and sits down with the evening paper.)

(Janey enters.)

JANEY: Grandma, will you help me wrap up these pot holders I just finished for Mother? Oh, hello, Daddy—Merry Christmas.

FATHER: Merry Christmas, Janey, are all your presents ready?

JANEY: Just about. Grandma is going to help me wrap up these for Mother. Look, I made them.

FATHER: I am sure they are just what mother needs to help lift the turkey out of the oven tomorrow.

JANEY: Mommy helped me make the nicest little clothes for Mary's doll.

FATHER: You know we have a new doll for Mary too.

JANEY: Oh, I know, but now she can have a family of two children when she gets Nellie fixed up in the new clothes so she looks pretty. Do you think Bill will like that jackknife I have for him?—Mr. Porter down at the hardware said it was just the right size for a fourteen-year-old boy.

FATHER: I am sure everything will be just right. It doesn't take much to make this family happy.

GRANDMOTHER: No son, it takes a lot to make any family happy, but you and Emily know that most of all it takes love, and that's what makes everything seem right.

JANEY: I think Christmas is a wonderful time, it makes you feel so good inside, doesn't it?

BILL (who has just come in): You mean before you eat the turkey or afterwards? I remember last year I felt better before dinner.

FATHER (laughing): Hi, son. Merry Christmas, did you get the packages that I had left down at the post office for you to bring home?

BILL: Hi, Dad, yeah, I stopped on my way and brought them. I left them in the dining room. I worked an extra half hour for Mr. Smith tonight so he could leave a little earlier and get home to his family. He paid me an extra fifty cents and it was just enough to get what I wanted for Mom.

JANEY: Oh, what is it, Bill? What

did you get her?

BILL: I can't tell, you wait till morning and see, I'll bet she'll like it. Grandma, did you have time to do what I asked you to for me?

GRANDMA: You bet I did, Billy boy, you'll find it all wrapped up and waiting in our hiding place.

FATHER: The kids have kept you pretty busy, haven't they, Mother?

GRANDMA: Oh yes, but Christmas is such fun. I know all their secrets, and I am going to be sorry when tomorrow is over and they have nothing to whisper to me about until this time next year.

BILL: Christmas sure does things to folks, doesn't it? Mr. Smith gave every kid who came in today a candy cane, and he forgot to bawl anybody out for anything.

FATHER: Yes, it gets in the air and everybody seems a little kinder around Christmas time.

(Mother and Mary come in. Mother goes over and kisses Dad and Mary climbs up on his lap.)

MOTHER: Hello, John, I'm glad you got back from your errand so quickly. Janey and Mary have been wanting to start our Christmas eve festivities. Hello, Bill, did you have your supper?—I was glad you called up to say you would be working late, but I worry about your missing meals.

BILL: Oh, I didn't miss supper. Mrs. Smith brought everybody a lunch—I didn't need it anyway, I had candy and stuff at the store all afternoon.

MOTHER: You had better go have a glass of milk and a sandwich now.

BILL: I will after a while, let's have Christmas eve first, so the little kids won't have to wait.

MOTHER: All right, Janey, do you want to light the candles?

(Lamps are turned out and Janey lights two candles. Mother takes the Bible to Dad, Grandmother puts away her knitting, Mother sits down and Bill and Janey sit close to her on the floor.)

MARY: Let's sing first.

MOTHER: All right, Mary, what carol do you choose?

MARY: "Away in a Manger," because that is all about the baby Jesus. (Mother starts and family all sing.)

JANEY: Now let's sing "Silent Night."

(Mother starts the song.)

MOTHER: Now, Grandmother, do you have a favorite?

GRANDMOTHER: There always seems to be magic for me in "Oh Little Town of Bethlehem."

(Family sings and then Father starts to read Luke 2. When he has finished Mary speaks.)

MARY: Oh, Christmas is the nicest time, with stories and songs.

JANEY: And candles, and ribbons, and packages.

BILL: And turkey, and candy, and everything good.

FATHER: And with family, and friends, and all the comforts of our home.

MOTHER: And with love for everybody, and gifts because of that love.

GRANDMOTHER: Christmas is a wonderful time wherever the love of Christ is known.

JANEY: Now, close your eyes everybody and Mary and I will put our presents under the tree.

(Janey and Mary go out and tiptoe back in to put packages under the tree.)

MOTHER: Oh, don't they look pretty? Bill, are your things ready to bring down?

BILL: Yeah, Grandma helped me wrap the last ones today, I'll get them.

(Bill goes out, Mother gets up and turns on the lamp as she says.)

MOTHER: Just as soon as Bill brings in his things we will have to get our coats on so we will have time to deliver our cookies before the evening service at the church.

BILL: These are my things, now, don't anybody peek till I place them.

JANEY: Oh, Bill, what's in that big box? I saw Daddy's name on it.

BILL: Come on, you see too much, you get out of here.

MOTHER: Run get your coat and mittens, Janey. I'll get my coat, John, and this basket is all ready to go.

(Father gets his wraps, Bill comes in ready to go.)

(Mary climbs up on Grandma's lap with a story book)

GRANDMOTHER: Good night, everybody. Mary and I have a story book to read and then I'll tuck her under the covers to wait for Santa Claus.

MOTHER: Good night, Mary dear. (She kisses Mary and Grandma.) Mother, there isn't a thing to do after Mary is in bed. I have the turkey all stuffed and everything else we can finish in the morning.

GRANDMOTHER: All right, Emily. I have a few more stitches to take and then I'll be all ready for Santa Claus too. I'll put my presents under the tree before I go to bed.

JANEY and BILL: Goodnight, Grandma and Mary.

(Father kisses Mary and says goodnight to Grandma and the family goes out.)

(Curtain)

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THE UNIVERSAL LANGUAGE OF THE CAROLS

Everybody Loves Christmas Carols

by Homer Rodeheaver

MUSIC is the universal language of the soul. It touches the whole range of human emotions. Men march into battle with the rhythm of the drums, the call of the bugle and the melody and harmony of the brass band. Mothers lull their little babies to sleep with lovely, quieting melodies.

In the great heterogeneous city of Cairo, Egypt, I had a great crowd one night in the central square. Most of them were Moslems and of course would not have listened to the presentation of the gospel message by a Protestant preacher. Nevertheless they sang there for as long as I would stay, singing heartily with me as I taught them some of the great gospel songs.

Even in this country men of all the various denominations will quarrel over dogmas and can never agree. Yet they will sit down and rejoice over a hymn which expresses precisely the same sentiments about which they have differed.

Henry Ward Beecher said, "Music cleanses the understanding, inspires it, and lifts it into a realm which it would not reach if it were left to itself."

On a missionary trip around the world some time ago in Japan, China, Korea and up through India we found a crowd would stand on the corner or come into the churches and listen to the music from my trombone. Then they would stay and sing with us some of the great gospel messages, many of whom would never come near a meeting that was announced as a religious service. Down in Africa a few years ago I found the trombone could draw together the young people, especially along with the old people, who would listen to music and then would follow us into the churches, many of them who had never been in the missionary meetings before. But through music, and gradually as they learned the message of the gospel song, many hundreds of them have become Christians.

Through the years a great controversy has arisen as to the relative value of the hymns and the gospel songs. Paul, in his letter to the Colossians, in the third chapter said, "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms and in hymns and in spiritual songs, singing



with grace in your hearts to the Lord." Of course we have no difficulty in interpreting "spiritual songs" as gospel songs because that is what most of them are. The best definition as to the difference in the hymns and gospel songs was given to us by Dr. John Greenfield, a great Moravian preacher here in our summer Music Conference here at Winona Lake. He said, "The hymn is addressed to God; the gospel song is addressed to the people. The hymn is for worship, adoration, prayer and praise; the gospel song wraps up the message of the gospel with its promises, with its word of assurance and comfort, also with the warnings which God intended men to consider."

We have special songs written for special occasions, Children's Day, Mother's Day, patriotic days, Easter, and Christmas. The most universally known of all these special days' music are the Christmas carols. There is hardly a group of youngsters you could find anywhere in this country where they do not know "Silent Night," and "O, Come All Ye Faithful," and many of the other great Christmas carols. For many years I led a great Christmas carol sing in the John Wanamaker store in Philadelphia. For fifteen to twenty minutes before the opening of the store and for the same length of time at the closing of the store people gathered in there and, with the accom-

paniment of that great organ and a fine choir of the professional singers of the city, we sang nothing but Christmas carols. As many as twenty thousand people have gathered in the store at one time just to sing together the great carols. No other kind of publicity they ever tried has drawn as many people to the store.

No songs have ever told any story as completely and beautifully as the Christmas carols have told the story of the birth of our Christ. This is the only time of all history when the birth of a little baby was announced by a heavenly choir. Most of the great Easter songs have been written in anthem form for the great choirs to sing but the Christmas carols are songs of the people, by the people, and for the people.

Years ago when we wanted to go caroling we would have to gather up, probably, a half a dozen various books and carry them with us in order to have the special Christmas carols that we wanted. That is the reason that we, of the Rodeheaver Company, have gathered from the various collections practically every one of the most popular Christmas carols and put them in small, convenient form that people could easily carry even in their pockets. Another source of supply is Good-enough & Woglom Company, New York City.

One of them is called *Christmas Customs and Carols*. In addition to the songs in this particular book we have included a story of the Christmas customs of various lands; what the sleighbells, the mistletoe, the stockings, the wooden shoes mean and how and why these various customs were originated.

The other is a still smaller and less expensive book of just the most popular of all the carols. Through the convenience of these collections of carols we have been trying to encourage people to sing more Christmas carols in their homes and in the stores and shops and factories. Some of the great business organizations are giving away these very attractive little Christmas carol books as their Christmas greeting instead of calendars or pictures of various kinds. They have discovered where other greetings are soon thrown away after the Christmas season the people will not only keep these carol books but will put them up in a prominent place on their pianos and when the young people gather in their homes, even at other times than Christmas they find them singing again the great Christmas carols.

I have contended that we should not keep Christmas carols and the great Easter songs for the Christmas and Easter periods only but should sing

them even through the rest of the year.

The world and the people in it could be made happier through the right kind of music. Music unites mankind by an ideal bond.

"Hymn singing is a mighty bond of union linking people together in a symphony of one song. It is angel's work, the heavenly conversation, the spiritual sacrifice, all the spiritual wisdom of the great instructor who designed that we should at one and the same time sing and learn to our profit." James J. Davis, when he was Secretary of Labor, said, "We in America could take no single step that would advance our nation along the road to happiness further than the establishment of a national means of exercising the power of music." Maybe we could get together this Christmas and make it more than ever a singing Christmas.

A few years ago when I was in Palestine I took quite a group of friends out into the fields of Bethlehem at the place where the natives agreed was the most likely place where the angels sang and the wise men came. We gathered our crowd and the natives of that area and sang Christmas carols. As the evening shadows came, the stars became brighter and we followed one bright, particular star through the fields of Bethlehem up the little stony path to the city on our way to the great cathedral that covers the stable where Jesus was born. On our way up the stony path we passed a home where they were having a wedding celebration. The missionary who was with us said, "Wouldn't you like to go in and play the trombone and sing for these people?"

I said, "No, I don't think they want to be bothered by any strangers at a time like this."

He said, "Wait and let me ask them."

We stood in front of the little home. The missionary came out and said, "Yes, they would like to have you come and play."

I took the trombone and went in and played some Christmas carols and sang a song or two. They seemed delighted. Just a few years later that missionary was over in this country. He said, "Rody, have you heard what they have been saying about you over in Bethlehem?" I said, "No, I have not. I'm not so sure I want to know but tell me anyway." Then he said, "You remember the night when you played the trombone for the wedding celebration in the edge of the town of Bethlehem. Well, ever since that night the people who were in that celebration have been telling their friends that on the night of their wedding celebration a heavenly messenger came from the fields of Bethlehem with a golden horn and played the Christmas carols."

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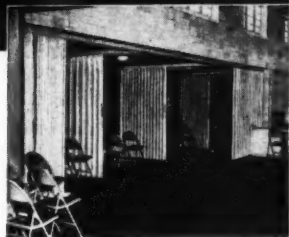
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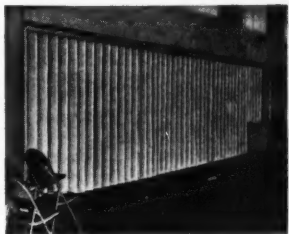
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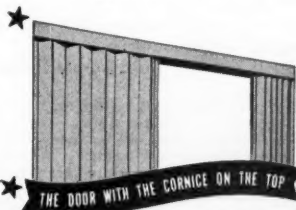


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Christmas Miscellany

IN BETHLEHEM, TODAY

O little town of Bethlehem,
O little town of Bethlehem,
How still we see thee lie.
But no bright star of love and peace
Adorns thy storied sky.
Forgotten are thy ancient dreams,
The Wise Men are no more,
The shepherds hear war's brutal strife
Resound from shore to shore.

O little town of Bethlehem,
Still speak to us of peace,
Though warlike tumult slays our hearts,
Though battles will not cease.
Renew in us our old-time faith,
Give us new gleams of hope,
Though surging peoples yield to dread,
And nations blindly grope.

O little town of Bethlehem,
Above the din of war
We still can hear the angel's song,
We still can see thy Star!
—Thomas Curtis Clark
in *The Christian Advocate*

WHAT IS CHRISTMAS?

What is Christmas? In a world armed to the teeth, gripped by fear and torn by feuds, piling up guns and bombs, filling the sky with winged weapons, ready to suffocate cities; a world of bigoted nationalisms, cut crisscross by the clash of class war, which threatens to tear society to shreds; . . . in such a world Christmas seems lost beyond recall, a lovely legend of long ago, pitiful in its fragile dream-woven beauty, or else a myth and a mockery . . .

Yet, despite ages of brutality and blurred vision, the wonder still abides and grows. Surviving centuries of slaughter, it still haunts us alike by its incredible beauty and its unconquerable faith. . . . It is our only hope of healing the broken lives and warring wills of men; our only prophecy of a merry world Christmas.

—Joseph Fort Newton

The earth has grown old with its burden of care,
But at Christmas it always is young.
The heart of the jewel burns lustrous and fair,
And its soul full of music breaks forth on the air
When the song of the angels is sung.

—Phillips Brooks

The wonderful thing about Christmas is that it fulfills our dreams. It suspends our indifferences and selfishness and fears and hates, and makes men for an instant spiritually kin. No man must be hungry or homeless on this day, no child forlorn, no heart forsaken, no race despised, no nation outlawed. We must be brothers all, as children all of the one Father, and must dwell together in his Kingdom. And the



Away in a manger, no crib for His bed
The little Lord Jesus laid down His sweet head.
The stars in the sky looked down where He lay—
The little Lord Jesus asleep in the hay.

Kingdom comes on Christmas day in millions of human souls the world around, so that we see the glory ere it fades again "into the light of common day."

This is our task—to seize and hold and perpetuate the Christmastide. To live a life, and not merely a single day or season, which is delivered of prejudice and pride, hostility and hate, and committed to understanding, compassion, and good will. Then will there be no more Christian and pagan, Jew and Gentile, black and white, native and alien, or any other division but only the human family, one as God is one, and heirs of his Kingdom.

Lift up yourselves to the great meaning of the day, and dare to think of your humanity as something so Divinely precious that it is worthy of being an offering to God. Count it a privilege to make that offering as complete as possible, keeping nothing back, and then go out to the pleasures and duties of your life, having been born anew into His Divinity, as He was born into our humanity on Christmas Day.

—John Haynes Holmes

Where children, pure and happy,
Pray to the Blessed Child,
Where misery cries out to Thee,
Son of the Mother mild;
Where charity stands watching,
And Faith holds wide the door;
The dark night wakes, the glory breaks,
And Christmas comes once more.

—Little known verse of
"O Little Town of Bethlehem"

There is joy at Christmas because it calls us to take fresh interest in the world. If the message of peace which the day brings means anything more than the season's compliments—if, in short, it means what it says, that God is love and men are brothers—then this holy day challenges mankind to establish that truth worldwide among nations. Particularly among the nations.

That our joy may be full, contrast the first Christmas with our own times. Then the sun rose on a world drunk with power, a world in which truth was scorned and hypocrisy throned, a world of slaves and masters, of hard rich and helpless poor. Today Christmas dawns on a world far from perfect, yet in the process of perfection. And in the process because a Man once taught that while God is in the heaven, nothing can be right with the world until men set it right.

—William Wallace Rose

And the Lord God whispered and said to me,
"These things shall be, these things shall be,
Nor help shall come from the scarlet skies
Till the people rise.
Till the people rise, my arm is weak;
I cannot speak till the people speak,
When men are dumb, my voice is dumb—
I cannot come till my people come . . .
So God is mute and Heaven is still
While the nations kill."

—Angela Morgan

PRAYER

As we bow at the Cradle of Jesus, let there be in us, O Lord, a new nativity of faith and hope and the charity that thinketh no evil and abideth forever. May his tenderness touch us to a new gentleness toward all our fellow-men in whom, however dimly, Thou dwellest, and make us liberal to those who know bitterness and want. Hasten the day when the spirit of love and gladness shall fill the earth with shapes of purity and beauty, as of old it made the sky melodious with prophecy. Help forward the time when there shall be no more war, no more misery in our streets, because the laws of love have been searched out. Make our hearts a Cradle of peace and good will toward men. Amen.

—Joseph Fort Newton (Adapted)

JESUS BORN

The familiar story of the birth of the Saviour in the first and third Gospels is no more beautiful than this solemn
(Turn to page 32)



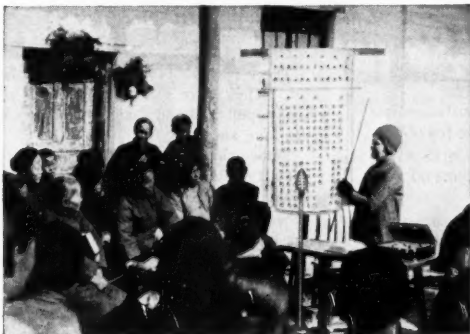
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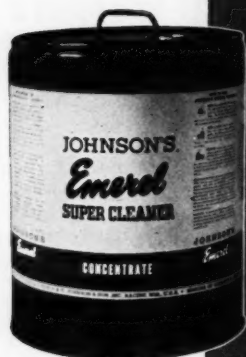
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A Christmas Service in Your Home

A DRAMA in this issue says "Christmas Is a Family Affair."

Why not advocate a Christmas home service for the folks in your parish. The family recorder and a few good records will help to create the atmosphere. For a suggestion we print a service that originally appeared in the publication of the Lake Avenue Baptist Church, Rochester, New York.

Prelude

Christmas music played or sung.

Candle Lighting

A member lights a candle and says: "We light a candle in our home in remembrance of the Christ-Child and the first Christmas. He is the light of our home and of the world."

Another lights a candle and says: "We light a candle to represent the bright star which shone when Jesus was born. The world was dark then, as now, but the star of promise still shines."

Carol

"O Little Town of Bethlehem."

The Christmas Story

Luke 2:1-7.

There was no room for them in the inn. They were like many families of today, yet the child Jesus received tender love and care.

Since that time, the world has made room for him more and more until now great numbers of churches, cathedrals, schools, hospitals and homes are carrying on his work.

He still comes into every home and every heart that will receive him.

Carol

"It Came Upon the Midnight Clear."

Reading

Luke 2:8-20.

Beautiful thoughts about Christmas come to us today:

That Christ is born even now in the hearts of all who receive him.

That he can grow in the hearts of all people, and can grow up once more in the children of today.

That he is present with our dear ones in other places as he is with us.

Prayer Carol

The family may sing softly:

"O holy Child of Bethlehem!
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today."

Reading

Matthew 2:1-11.

Wise men saw a beautiful star in the sky, the star of a King.

They journeyed far that they might worship him and present to him the finest gift they could offer, representing devotion, loving reverence and tender remembrance.

We also would worship him with devotion, with loving reverence, and with tender remembrance.

We celebrate Christmas by giving our gifts to him, by remembering others, and by having his spirit in our home.

Carol

"Joy to the World."

What We Like Best About Christmas

Each member may tell what he likes best about Christmas, or its special meaning to him.

Letters

Special Christmas letters may be read if it is desired. Then heads may be bowed in a moment of silent (or audible) prayer for the senders.

Christmas Tree Dedication

For a Christmas tree, such words as the following may be recited:

"We dedicate this tree to be a part of our celebration of Christmas. As it has been gaily decorated and loaded with gifts of love, may our lives bring happiness and bear God's good gifts to others."

Ministerial Oddities

(From page 6)

... Fantastic stories are told about others in the village. They are often bred of envy and hate."

Brooklyn Life tells this story about two women. One said, "Bella told me that you told her that secret I told you not to tell her." The other replied, "She's a mean thing. I told her not to tell you I told you." The first speaker responded, "Well, I told her I wouldn't tell you she told me—so don't tell her I did."

Gossip can be prevented. Charles II was king of England 1630-1685. He was once asked to reveal something of a private nature. Said the king, "Can you keep a secret?" "Most faithfully," was the reply. "So can I," said the subtle king.

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OPENING STATEMENT AT WASHINGTON

The Purpose of the Pilgrimage

by Harold Cooke Phillips*

DR. HAROLD DUDLEY, through whose vision and great promotional abilities this Pilgrimage was made possible, has asked me to say a few words.

This is a significant gathering. The importance of any assemblage is not measured by its size but by the motives and purposes that inspire it. This is what makes "The Washington Pilgrimage of American Churchmen" of such moment. There are therefore two questions that we should raise.

The first is, why are we here, what is our motive in coming? If I correctly interpret the spirit of this Pilgrimage we are not here just to enjoy fellowship with each other, rich and meaningful though that fellowship undoubtedly will be.

We are not here to go on a sight-seeing tour of the capital with its historic symbols, interesting and instructive as that is.

Nor are we here to see the President or hear him speak. For most if not all of us had decided to make this Pilgrimage before we knew that we should be greatly honored by his presence tonight.

I should even go further and say that we are not here primarily to do honor to a distinguished Christian layman and a venerable, scholarly clergyman as such; rather we are here to honor them because they symbolize certain values, stand for certain principles — in a word, because they bear witness to the Christian faith which is an integral part of the heritage that is America's and without which our country just would not be our country.

We have come voluntarily and at our own expense because we believe in God, because we believe in the Church, and because we know that our one sure hope lies in our moral and spiritual regeneration. Woodrow Wilson spoke no truer word than when he said that no nation can survive materially unless it is redeemed spiritually.

It must be the realization of this fact that has evoked the fine spirit of co-

operation and good will towards this Pilgrimage, a spirit evidenced not only in radio and press, in the hospitality extended by the National Gallery of Art, but even by the officials of our government, both in Congress and in the White House.

The second question we should ask is, what do we hope to accomplish, what is our purpose in coming? The story has it that when Wendell Phillips visited Plymouth he stood on the famous Rock. A citizen of Plymouth approached him and boasted of the good fortune of that town in having the Rock within its borders. Wendell Phillips replied: "This Rock underlies all America, it only cropped out here."

We are here to remind our country of her goodly heritage. That Rock, symbolizing our Christian foundations, is undergoing serious erosion today. The waves of secularism are wearing it down. It is often buried under the debris of a philosophy of life so steeped in policies of opportunism and expediency that we are prone to forget that every civilization is undergirded by the eternal principles of righteousness and truth, to betray which is to destroy ourselves. It would be a sad day for our country should the symbols of our Christian heritage which we shall be viewing here, become like our money in that they no longer can be taken at their face value, no longer represent the values for which they once stood. Could we but realize it, the depreciation of our spiritual values is vastly more serious than the inflation of our money, serious though that be.

We are therefore here to try to call the nation back to the rock whence we were hewn. By our presence we are bearing witness to the validity and eternal relevance of the Christian gospel and to the continuing importance of the Christian church. For the Christian church, despite its shortcomings and relative ineffectiveness, is the earthen vessel which still contains the treasure of God's truth, the truth which under God makes men really free and nations truly great.

If such be our motive and our purpose, may we not hope that our Pilgrimage shall not have been in vain.

*Minister, First Baptist Church of Greater Cleveland. This introductory statement was made at the first meeting, at the National Art Gallery, Friday morning, September 28.

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THIS NATION "UNDER GOD"

The Religious Faith of Abraham Lincoln

by Theodore A. Distler*

This address by Dr. Distler was delivered on the steps of the Lincoln Memorial, Washington, D.C. on September 30, before the Washington Pilgrimage of American Churchmen. The music for the occasion was provided by the chorus of Howard University.

ABRAHAM LINCOLN'S religious faith was no mere intellectual assent to theological propositions, but a vital trust in the God of the Universe. In 1863, in his letter to the Quakers of Iowa Lincoln wrote: "It is most cheering and encouraging for me to know that in the efforts which I have made, and am making, for the restoration of a righteous peace to our country, I am upheld and sustained by the good wishes and prayers of God's people. No one is more deeply than myself aware that without his favor our highest wisdom is but as foolishness, and that our most strenuous efforts would avail nothing in the shadow of his displeasure. It seems to me that if there be one subject upon which all good men may unitedly agree, it is in imploring the gracious favor of the God of Nations upon the struggle our people are making for the preservation of their precious birthright of civil and religious liberty." The faith in "the Beneficent Creator and Ruler of the Universe" expressed here is a recurrent theme in Lincoln's public addresses, official and personal correspondence, and proclamations.

It is true that, in early manhood, Lincoln discarded a number of the theological propositions which were held by his somewhat superstitious neighbors and contemporaries. As he grew older he gave up belief in supernatural miracles which seemed to defy natural law. Likewise, he could not go along with the popular belief in the literally inspired accuracy of the Bible narrative. In both instances modern theologians and Biblical scholars have confirmed his convictions.

Totally independent of the expressed creeds of his neighbors, Lincoln united

formally with no church. Yet, in 1864, in a letter to the Methodist Episcopal Church, he wrote with deep feeling: "God bless all the churches, and blessed be God, who in this great trial, giveth us the churches." Lord Charmwood writes: "He still went and took his boys to Presbyterian Worship—their mother was an Episcopalian and his own parents had been Baptists. He loved the Bible and knew it intimately . . ."

In the year before his death, Lincoln wrote to Speed, a cabinet member: "I am profitably engaged in reading the Bible. Take all of this book upon reason that you can and the balance upon faith and you will live and die a better man." It may be difficult for a generation which is Biblically illiterate to appreciate the full implications of this personal reference. Believe me when I declare that it is practically impossible for a man to form a practice of reading, with reason and with faith, the inspired scriptures of Judaism and Christianity without being motivated by the desire for superhuman help, which desire is of the very essence of religious faith.

In the minds of his biographers there is no doubt that Lincoln prayed. Lord Charmwood is quite convinced that his prayer life was genuine. "So humorous a man was also unlikely to be too conceited to say his prayers. At any rate he said them; said them intently; valued the fact that others prayed for him and for the nation; and, as in official proclamations he could wield, like no modern writer, the language of the prayer book, so he would speak of prayer without the smallest embarrassment in talk with a general or a statesman."

We recognize fully the intrinsic values of corporate worship, of the sacraments, and of other religious exercises; nevertheless, the heart of religion is to be found in prayer. Theological beliefs and ethical conduct belong to the totality of the phenomenon known as religion, but more important than either or both is ultimate dependence upon spiritual power. That Lincoln turned, especially in times of crisis, to Almighty God for guidance and for help is admitted by all. In this fact is to be found the validity of his re-

*President, Franklin & Marshall College, Lancaster, Pennsylvania.

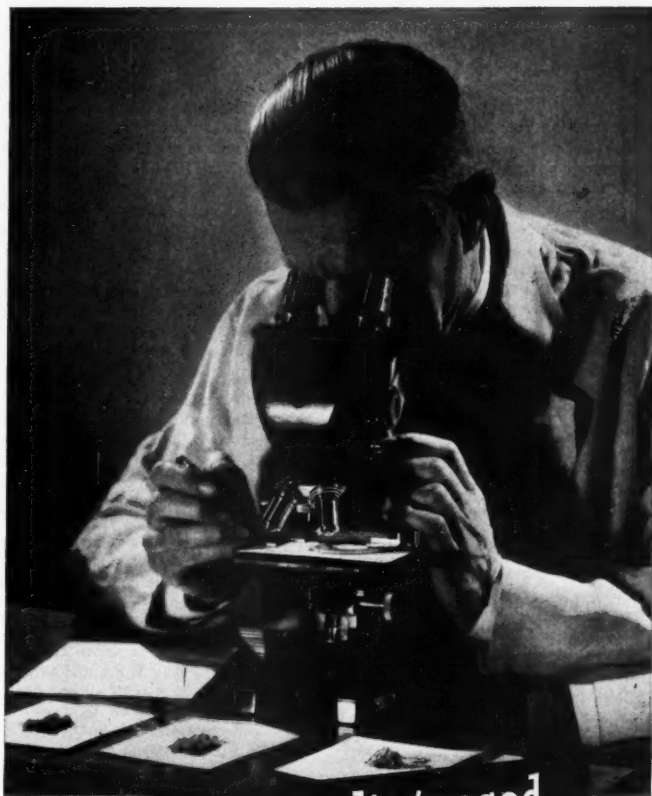
ligious faith. He trusted God; he relied upon the Creator; he had a deep sense of dependence upon the Almighty. He prayed often to the God of his fathers. His religious faith was dynamic; it was personal. We believe that it was effective. Surely, the labors of Lincoln on behalf of his country bear witness that "the effectual fervent prayer of a righteous man availeth much."

Lincoln did have a theology, although it was not a popular theology. In a narrow sense his theology may have been limited to an intense belief in a vast and overruling Providence. But he was not a deist. For him the divine providence was still creatively active and was available in a personal manner. In his campaign for election he was very much hurt by the opposition of clergymen. He confessed to being no Christian in the sense that he was not a church member, but he announced his theological creed: "I know that there is a God and that He hates injustice and slavery. I see the storm coming and I know that His hand is in it. If He has a place and work for me, and I think He has, I believe that I am ready. I am nothing, but truth is everything; I know I am right because I know liberty is right, for Christ teaches it, and Christ is God. I have told them that a house divided against itself cannot stand, and Christ and reason say the same, and they will find it so."

Such language does not belong to deism, or rationalism, or humanism, or unitarianism. On their face value, these are the words of a Christocentric theist. Lincoln not only believed that God exists, he seemed to have believed that God broke through at a point in history, that he is incarnated in Christ. Christ is God.

Lincoln's theology is clearly set forth in the Second Inaugural Address. Probably no other speech of a modern statesman uses so unreservedly the language of intense religious feeling. This speech reflects not only his conception of the nature of God, but also his conception of the nature of man.

"The Almighty has his own purposes. 'Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh.' If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war, as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him?



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Yet, if God wills that it continue until all the wealth piled up by the bondman's two hundred and fifty years of unrequired toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.'

Here are the outlines of a sound and dynamic theology, which declares that God has an eternal purpose for humanity; that he is a just God whose judgment is upon all who disobey his law; that man is, by nature, a sinner whose redemption depends upon his trust in the love and forgiveness of the grace of God.

In closing, consider with me the final words of Lincoln's farewell at Springfield in 1861: "I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended upon him, I cannot succeed. With that assistance, I cannot fail. Trusting in Him, who can go with me, and remain with you, and be everywhere for good, let us confidently hope that all will yet be well. To His care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell."

How far is this dynamic faith of Lincoln from the soporific, man-centered, machine-trusting, superficially optimistic creed in evidence upon us. In times like our own, can we be men of little faith? Our national destiny and the future of western civilization wait for the leadership of men whose religious faith will equal that of Abraham Lincoln.

In the December PULPIT DIGEST

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the Protestant ministry*

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PULPIT DIGEST
Great Neck, New York

Christmas Miscellany

(From page 24)

proclamation of the descent of God to take residence in human flesh. This is the miracle of the ages. To the Jew the Divine Presence had been symbolized by the ark in Tabernacle and Temple. Yet he had never dreamed of a human incarnation of his God. For him God and man had always been poles apart, the holy from the unholy. Now eternity broke through time and Love was destined to shatter the temporal reign of evil. Light and the Divine Truth appeared to open the eyes of men to God's glory and to redeem their souls. The wonder of it leaves us speechless.

The effect of this Divine act is well put by Macaulay: "It was before Deity embodied in a human form, walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, slumbering in the manger, bleeding on the cross, that the prejudices of the synagogue, and the doubts of the academy, and the sword of the thirty legions, were humbled to the dust."

God of Light, God of grace, inspire us on this day of days to know Thy love revealed in Thy holy Word, and to worship and serve Him with all our heart and strength. Praise be to Thee for Thy wonderful gift. Amen.

From "Thy Kingdom Come," a daily devotions book for 1947, published by the United Lutheran Church in America.

A Christmas wish to our Church Family

Above the voices of the world
We hear the angel's song
Amid the hate of greed and wrong
We know that Love is strong.

For long ago God dreamed a dream
Of Peace, Good Will to men
He knows men will remember
And dream his dream again.

"A Merry Christmas to All"

—Rev. and Mrs. Thurman F. Alexander
Willoughby, Ohio

Christmas Carol

The earth has grown old with its burden
of care,
But at Christmas it always is young,
The heart of the jewel burns lustrous
and fair,
And its soul full of music bursts forth
on the air,
When the song of the angels is sung.

It is coming, Old Earth, it is coming
tonight!
On the snowflakes that cover thy
soil,
The feet of the Christ-child fall gentle
and white,
And the voice of the Christ-child tells
out with delight
That mankind are the Children of
God.

On the sad and the lonely, the wretched
and poor,
The voice of the Christ-child shall
fall;
And to every blind wanderer open the
door
Of hope that he dared not to dream of
before,
With a sunshine and welcome for all.

The feet of the humblest may walk in
the field

Where the feet of the Holiest trod,
This, then, is the marvel to mortals re-
vealed

When the silvery trumpets of Christ-
mas have pealed,
That mankind are the children of
God.

Phillips Brooks, 1835-1893

End of the Year Prayer

Our Father, Who hast patiently led us through this busy year, giving us more than we have deserved, or even desired, give us at this Christmas time the grace of Christ. Let the gracious spirit of Jesus, the spirit of the little child, as it knocks today at the hearts of men, enter our lives and bless them. Give our hands strength, not to do great things, but to do small things graciously. Heal the wounds of misunderstanding, jealousy, or regret that scar our hearts, and let the gentle air of the Christmas spirit touch our lives, as the cold of winter is touched by the balmy days of spring. As the old year ends and the new year begins, grant us peace with the world and peace in our own hearts, that those we love and those whom we may help may have sweet joy and rest; through Thy dear Son, Jesus Christ our Lord. Amen.

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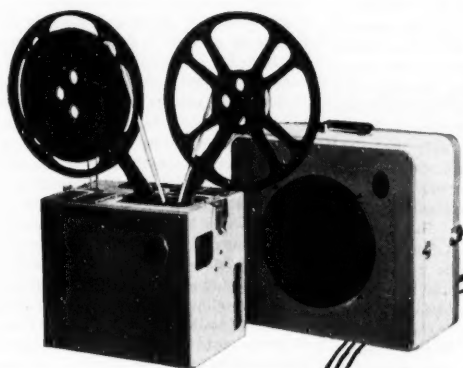
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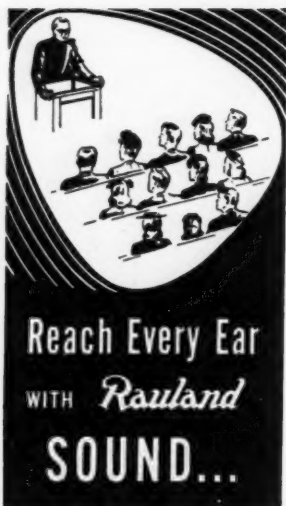
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HE SWORE ON THE ALTAR OF GOD

The Inspirational Significance of Thomas Jefferson

by Edward L. R. Elson*

IN his own day they called him a "dangerous character." They dubbed him the "Great Transgressor." When he was a candidate for the Presidency, the whole nation debated whether or not a man of his radical opinions was fit to be the President of the United States. Yet, Thomas Jefferson gave the inner spiritual substance to the American Revolution.

He was not a skillful politician nor an eloquent speaker. He had an eager and daring mind but he was not regarded as brilliant. His contemporaries found him a little aloof, remote, not easily given to intimacies. Yet this man at whose Memorial we have foregathered this morning was the author of one of the two most significant political documents in existence, the first being the Declaration of Independence, the Magna Charta being the second.

Thomas Jefferson was a Virginian, a land-owner, and farmer. He was a lawyer, and a red-headed one at that; an architect; a scientist; a horseman; and an inventor, having designed the first revolving chair and the first dumb-waiter. He assembled a notable library of books, which he not only possessed but read. His knowledge was as catholic as his gifts were versatile. He was a voluminous writer, maintaining a prodigious correspondence. He was acquainted with music and familiar with all the arts. He was the governor of his native State, during the most anxious period of the Revolutionary War. He was the author of the Virginia statute of religious freedom, separating church from state, an act passed by the Legislature seven years after its initiation when he was no longer a member of the body. He edited a Bible of his own, which by concurrent resolution of the 57th Congress, was printed in an edition of 9,000 copies and was known as "The Jefferson Bible." He was a man of wealth and social position, an aristocrat of aristocrats, but also a Democrat among Democrats.

Thomas Jefferson was the chief ideological exponent of the American Revolution.

*Minister, National Presbyterian Church, Washington, D. C.

A Pilgrimage Paper

This address was delivered before the Washington Pilgrimage of American Churchmen. It was delivered from the steps of the Jefferson Memorial, Washington, D. C.

lution. If he had done nothing but write the Declaration of Independence, we should be eternally grateful and would pause to do him honor today.

The war against the mother country was already on when the second Continental Congress was called to meet in May, 1775. The Americans began to defend what they believed to be "their ancient rights." On June 17, 1776, a committee was called upon to prepare a Declaration of Independence and after full discussion at several meetings, they designated the 33-year-old Virginia lawyer to prepare a draft of the Declaration of Independence because, as John Adams said, "he had a reputation of literature, science and a happy talent of composition." Jefferson sat in the parlor of his second floor lodging at the corner of Second and Market Streets, Philadelphia, and without consulting a book or a pamphlet wrote in a half day's time, our great national "confession of faith." He showed the draft to John Adams, who made two corrections, and Benjamin Franklin who made five minor revisions. Then it was submitted to the Committee of Five and approved without change. The Declaration was reported to Congress on June 28th and laid on the table until July 1. On the second of July, the resolution declaring independence from Great Britain was voted, but it was not until July 4, 1776, that this Declaration of Independence was adopted and proclaimed throughout the world.

The Declaration had an instant and epochal effect. It kindled joy and quickened zeal for freedom. It united the colonies as nothing else had done before. It changed a defensive war for the redress of wrongs into a war for the establishment of a separate govern-

ment. It separated Colonial Patriots from British Loyalists; it prompted the soldiers to plunge with new courage and dauntless determination into the fight. It encouraged people everywhere to endure hardship and privation for the cause of freedom. And from the moment on the first Independence Day to this present hour, that document has been the inspiration of new hope for the oppressed of every tribe and nation and the ideological symbol of free men throughout the world.

Perhaps there were many men among the Colonists who could have prepared an eloquent renunciation of the sovereignty of George the Third. But no one, save Jefferson, in a flash of inspiration could have composed the Declaration of Independence. The processes of history conspired to bring together the glorious vision, the providential moment, and the man. For the Declaration of Independence enunciated a tremendous political revolution emanating from a spiritual emancipation. Men's minds and souls were to be free—free to build a new world. It was the result of a lofty and invincible religious spirit. Gladstone referred to the Declaration as "the greatest piece of work ever struck off at a given time by the brain of man." The adoption of this Declaration and what followed was basically a spiritual movement.

"We declare these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights: that among these are life, liberty, and the pursuit of happiness." This was a proclamation of universal human rights. And the world has not yet caught up to it.

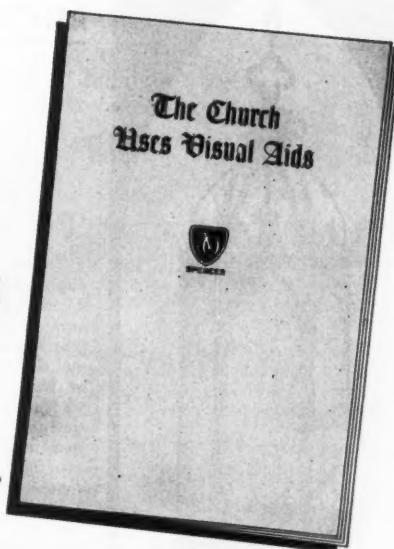
Jefferson knew quite well that as a matter of present fact all men were not yet equal in endowment, in their liberties and their rights. But he knew they ought to be and would be and he declared it to be his faith and the faith of the new nation that all men thus deriving their dignity from the Creator must in the end be free men. Some who signed the document believed it a good war-time creed, but not likely to be successful on a permanent basis. Jefferson was not sure that the Revolution might succeed by its first impact but he believed that it was bound to succeed in the end. It was God-originated, and God-destined. The time for liberty to these people had come and in the end, these liberties must belong to all men. Said he, "God who gave us life, gave us liberty."

New Faith Is Born

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(Turn to page 51)

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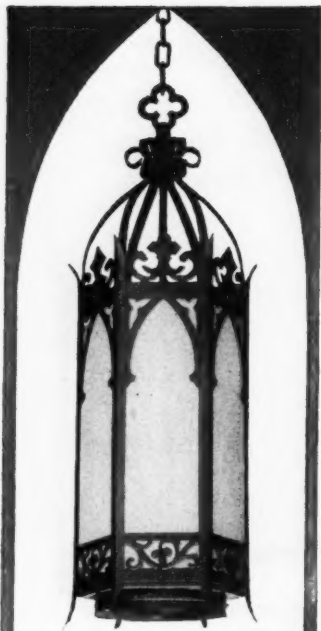
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RELIGION IS VITAL IN AMERICAN HISTORY

This Nation Under God

by Anson Phelps Stokes

THE Washington Pilgrimage of American Churchmen, with its motto "This Nation Under God," appeals to me as a movement likely to do much good in awakening our citizens to the part which religion has played and must continue to play in our Nation's life. As a former Canon of Washington Cathedral, and as one who has recently devoted most of his time to the study of Church-State relations in this country, I am glad to give you this message of greeting. I will confine myself to developing briefly three propositions: First, that religion has played a vital part in the development of the United States; second, that religion is necessary for democracy; third, that strong churches are necessary for maintaining and promoting religion.

(1) That religion has played a vital part in the development of the United States. I would remind you of such facts as these:

That most of our early settlers, and especially the Puritans of New England, came to this country largely with a religious motive.

That as Dr. Nichols has shown in his recent "Democracy and the Churches," our religious freedom and our development of constitutional democracy owe a tremendous debt to Puritan Protestantism.

That the Founders of this country, including the great leaders in Virginia and Massachusetts, were trained in Christian homes.

That the Declaration of Independence is permeated with a deeply religious spirit—the conviction that man is a child of God and as such has inherent rights.

That the Baptists and Presbyterians in Virginia were of enormous help to Jefferson, Madison, and the other philosopher-statesmen, in bringing about separation of Church and State in that Commonwealth, which had in turn great influence on American and European policy.

That the Federal Constitution with its Bill of Rights prevented Congress from making any law "respecting an establishment of religion, or prohibiting the free exercise thereof."

That the Ordinance of 1787, with its expressed purpose of "extending the

This paper is the response of Dr. Stokes in accepting the *Church Management* award of "Churchman of the Year 1951," in absentia. The response was read by his son, Anson Phelps, Jr., rector of St. Bartholomew's Church, New York City.

fundamental principles of civil and religious liberty," and its assurance that "religion, morality and knowledge" were "necessary to good government and the happiness of mankind"; the Methodist Circuit Rider; the Congregational school teacher; the Roman Catholic missionary priest, did much to insure that western settlement would be based on Christian principles.

That the anti-slavery cause owed much to the churches, as did the temperance movement, the abolition of child labor, the education of the Negro, and many other social welfare causes, including the planning for international peace.

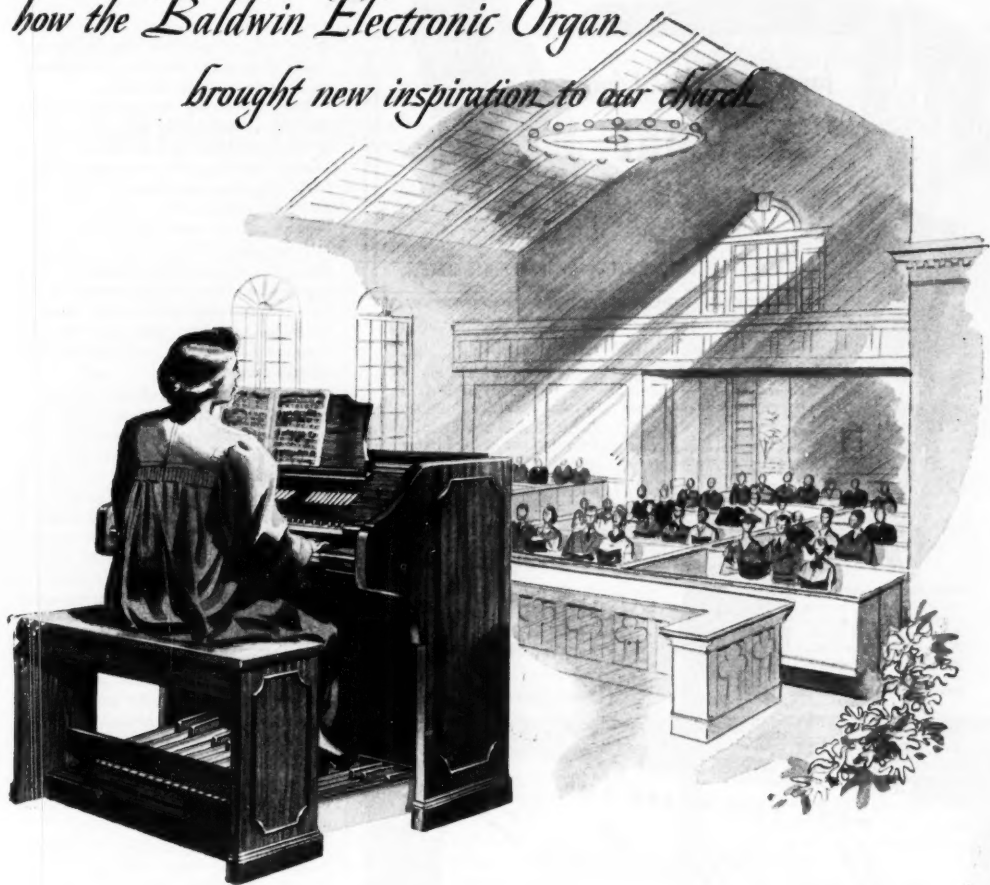
That the great monuments you have visited here—those to Washington, Jefferson and Lincoln, all honor men who were deeply influenced by Christian ideals and who, although not always orthodox, were profound believers in the God and Christianity.

That well-established government institutions such as chaplaincies, Thanksgiving Day proclamations, Sunday observance by government offices, "In God We Trust" on our coins, and exemption of churches from taxation, are among the evidences of the part played by religion in American history. Such things would be impossible in the Soviet state.

(2) That religion is necessary for democracy. By democracy I mean essentially government "of the people, by the people, for the people" carried on in the spirit of freedom, or representative government with liberty. This has only been successful in countries that are essentially democratic, for democracy cannot exist without a unifying belief in God and the cohesive principle of human brotherhood—the fundamental tenets of the Judeo-Christian tradition.

That Christianity, with its goal of the Kingdom of God, its moral teaching summed up in the Golden Rule, the

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example in its Founder—a divine character who exemplified completely the ideals of love and service—gives democracy ideals that are essential.

That democracy cannot exist unless there is a conviction as to the rights of the individual as against the State, human freedom, and emphasis on the basic Christian principle of good will and love. Russia, for instance, cannot become a true democracy until it substitutes good will for hate, public debate for dictatorship, freedom from oppression, the unity of mankind for its division into two warring groups, an ethical spiritual ideal for materialism, and God for the political and economic state.

(3) That strong churches are necessary for preserving and promoting religion. We must realize not only that religion is necessary for democracy, but that it cannot prosper in a vacuum or without the churches. Just as children cannot be properly trained without a home, or youth taught without schools, or justice maintained without courts, or government without legislative assemblies, so the churches are essential for the spiritual inspiration of our citizenship. They stand as symbols of religion, as training grounds for religion and ethics, as powerhouses of religion. They must lay supreme emphasis on personal religion as union with God, and must continue their efforts to rid the nation of any injustices incompatible with our Bill of Rights and with the Christian ideal of the American way of life.

Under our Constitution, as rightly interpreted by the Supreme Court, Church and State must be separate. Neither can invade the field of the other, but this does not at all mean the separation of religion from government. The principles of religion must permeate its activities, and the churches alone, including Protestant, Catholic and Jewish, must unite in doing all in their power to inspire citizens through religion, so that the State may be served, the world helped, and democracy saved.

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A SERMON TO MODERN PILGRIMS

Christian Pilgrims of Today

by Angus Dun*

And God said unto Jacob, go up to Bethel, and dwell there: and make there an altar unto God that appeared unto thee.—Genesis 35:1.

WE welcome to Washington Cathedral this afternoon the members of the Washington Pilgrimage of American Churchmen. And we are honored by their gathering here for their closing service of dedication.

For my text in God's Word I turn to one of the oldest stories in Scripture. It is the story which the ancient people of God treasured about their forefather, Jacob. He came in his journeying to a certain place and tarried there all night. In the night the heavens were opened to him. He was granted a vision of God. The Lord God stood above him and said: "I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest to thee will I give it, and to thy seed. And behold I am with thee in all places whither thou goest—I will not leave thee until I have done that which I have spoken to thee of."

There at Bethel, we can say, there came to Jacob a vision of the promise which the holy and sovereign Lord of life had in store for him and his children, a vision of the power he was to trust, of the way he and his children were to walk in; and with the courage of faith he layed hold on that high destiny.

The ancient people of God treasured this story because they saw in this forefather the vision, the promise, the faith which was at the foundation of their one ongoing life.

But I would take you on a little further with the story. A few chapters later we read, "And God said unto Jacob, Arise, go up to Bethel—and make there an altar unto God, that appeared unto thee." Then Jacob said unto his household, "Let us arise and go up to Bethel, and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went."

Jacob found himself summoned back to the place which spoke to him of the holy presence and power which overruled his life. And he returned there in reverent gratitude and in dedication to make an altar.

The concluding service of the Washington Pilgrimage of American Churchmen was in the Washington Cathedral on Sunday evening, September 30. This is the sermon preached by the Bishop of Washington on that occasion.

That old story is full of mystery. It's not easy to interpret. But it speaks to us of one of the simplest and most familiar facts about our human life. The places which are linked with the deepest and highest experiences in our own past are places to which we find ourselves called to return. That is true whether it be a place where something of great meaning for us happened or a place where we have marked and enshrined something of great meaning for us. And when we answer the call and return it is to bring an offering, to pay reverent homage, to regain our hold on that which was so high or dear; to rededicate ourselves to the presence or relationship or allegiance there enshrined.

There lies the center of that thing we call a "Pilgrimage." A pilgrimage is a return to a place which speaks to us of something high and deep and precious in our past, in the ongoing life of which we are a part. It is a journey of devotion. Its goal is to pay tribute, to find again a "presence" more readily realized at the place of memorial than elsewhere, in contemplative quiet to be layed hold of by a truth that had once possessed us, and so again to be the servants of that truth.

How many forms the common impulse takes in personal life, in families, among peoples and nations, among believers of a great faith! A woman on a certain day each year, year after year, travels a long way to visit the grave of a child who died in infancy; to bring flowers and to witness to her unforgetting love. A son pauses in recollection before his childhood home, occupied probably by strangers. The descendants of Pilgrim Fathers return to Plymouth Rock. Heirs of the American Revolution revisit the bridge at Concord, Frenchmen gather at the place of the Bastille. Yes, Russians gather by hundreds of thousands at the Tomb of Lenin. So in other days devout men

*Right Reverend Angus Dun, Bishop of Washington.

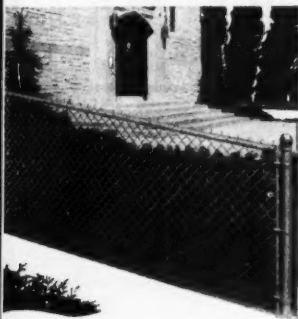
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journeyed far to the Tomb of Thomas Becket and to the Holy Sepulchre in Jerusalem.

With all the important differences among these many forms of pilgrimage there is a likeness among them. They are all in their way journeys of devotion, the returning of men to places which have the power to reawaken the faith they live by, the allegiance or affection in which their lives are rooted.

Man Is Incurably Religious

Many thoughtful people in recent years have been realizing in a new way, that men are incurably religious, at least in this sense, that they seek for some object of devotion. They cannot go for long without a cause, a faith, a great hope—at the least some strong attachment to give direction and shape to their lives. The most powerful forces in history are companies of believing men. And in the long run people energized by a powerful faith and devotion will always push out of the way those who do not believe anything greatly.

Many have been rediscovering a truth known to men in other times, a truth that runs all through the Bible, that if men cannot have the true God, they will have an idol. They will deify or set up on a pedestal something less than God. What they set up in the place of God—that is in the ruling place—may be something high or something low. It may be Mammon or one's family or oneself, or one's race or one's nation. And, if it isn't one, it's the other.

It's commonplace to say that today we are confronted by a demonic religion, a demonic obsession, in the form of Communism. Near the center of it is a terrible faith in a millennium for the dispossessed to be brought in by violence. We're afraid of it, and we have reason to be. We are arming mightily to hold it at bay. And—speaking as a man and a citizen, I believe that is right. But we shall not overcome it by the energies fear can give us. We shall not overcome it by might alone. If within our might there are not at work the energies and the wisdom that can come alone from truer faith and a truer hope, we can neither save ourselves or our world.

There are frightened servants of Mammon who think this might be a good time to finance the churches to fight this threatening form of Godlessness so that Mammon might be served in peace.

Church Must Not Make Political Alliances

On the surface, there is considerable appeal in the idea that the churches might be mobilized to strengthen the weak political sinews of the traditionally Christian West.

But you who come here in the spirit of pilgrimage surely know that Christian faith and devotion cannot be financed from outside. Nor, at bottom, can Christian faith and devotion be mobilized by political leadership for political ends, however good.

Striking to a still deeper level, is this not true? The God who makes himself known to us in Scripture, the God who makes himself known to us supremely in Christ, cannot be purchased, cannot be bargained with, cannot be mobilized or used for our human purposes. He can only be trusted and loved and served. He promises life and blessing, but only to those who are ready to go through death and the letting go of much which they hold dear to come to that life and blessing.

You who come to Washington in the Pilgrimage of American Churchmen know surely that the foundation of the best in our good inheritance, the best in that inheritance for which George Washington and Abraham Lincoln and Thomas Jefferson stood, for which the Supreme Court and the Declaration and the Constitution stand, are rooted beyond and beneath all these. You cannot understand the sources of the man of Mt. Vernon unless you look back of him to Mt. Sinai and a lofty moral dean under which all men stand. You cannot understand that brooding figure in the Lincoln Memorial unless you can look past him to a figure on Calvary.

Behind the Constitution and the Declaration and the Bill of Rights and the Court set apart to guard ultimate things even in the face of legislative majorities, lies the faith of men in a birthright of manhood which belongs to men from God and which the state must acknowledge if it is to be just. Behind the system of checks and balances lies a solemn recognition that there is none without sin, no, not one, and that unbridled power can never be safely given to mortal man.

In other times when men went on pilgrimage they commonly carried a token home as evidence that they had indeed been to the shrine.

We have no visible token to give you. What we pray that you may take home and bear witness to is the mark of men who would bring this mighty and beloved nation under God because you have here again brought yourselves under God.

"And God said unto Jacob, Arise, go up to Bethel, and dwell there; and make there an altar unto God that appeared unto thee."

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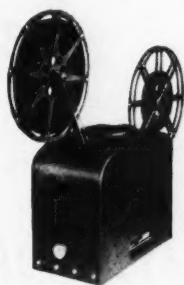
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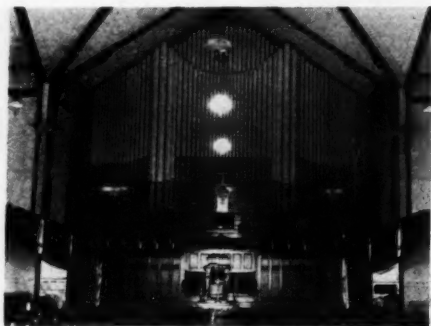
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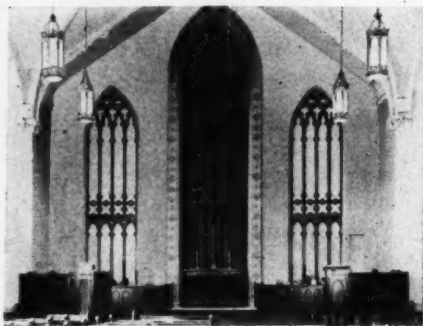
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Seasonal Prayers

by J. Richmond Morgan*

HARVEST

O God who hast promised us everything in due season; Thou God who waterest the earth and plantest the furrows thereof; who countest the stars in their courses, and holdest the islands in the hollow of Thy hands, regard us as in reverence and gratitude we kneel in adoration and thankfulness before Thee.

We know not where to begin to number Thy benefits, and beginning we would not know where to end.

On this day of rejoicing we raise our litany of gratitude and praise for all Thy care for us.

Open our eyes O Lord that we may see that goodness and mercy has followed us all the days of our life. Through Jesus Christ our Lord. Amen.

PRE-THANKSGIVING

O Lord our God, who guided our fathers in the distant past, and to whom we look for guidance and protection,

*Minister, First Congregational Church, Peru, Illinois.

for ourselves and for our children in the mysterious future, with happy hearts and in reverent mood we gather in our shrine on the eve of our national festival of thanksgiving.

Unitedly we thank Thee for Thy un-failing care. We rejoice in Thy consistency, Thy dependability, and Thy assured abundance.

Teach us Good Father to trust Thee as nature trusts Thee and in that trust may we live in security and peace.

Through Jesus Christ our Lord Amen.

THANKSGIVING PRAYER

O Thou whose goodness has set us in this glad estate of security and abundance, continue to us Thy favor as we follow the tradition of our fathers and meet for thanksgiving and praise. As we gather in this ancient shrine, surrounded by the spirits of our forebearers, may we feel the pressure of Thy presence, the attraction of Thy purpose and the impact of Thy power. In humble and reverent awe we bless Thee for the privilege of living in a

land so strangely blessed by Thy providence, and for our kinship with those whom Thou didst raise to guide our nation through its times of need.

We thank Thee for the gracious favor of an abundant harvest; for the memory of other Thanksgiving Days; for those whose name we bear, and for our quiet confidence in Thy unfailing goodness. To Thee we lift up our hearts and sing "It is a good thing to give thanks unto the Lord, and to show forth Thy praises O Most High." Amen.

THANKSGIVING

O Thou who hast promised us all things in due season, who openest Thy hand and satisfieth the needs of every living thing, our God Most Bountiful, by whose grace we come again to this season of rejoicing, help us that we may worthily offer unto Thee our solemn sacrifice of praise.

As we gather in Thy house, where there is bread enough and to spare, accept our thanks for all that we have received by Thy gracious disposing.

As Thou dost bless all those who gather in this our shrine, remember our scattered dear ones who, on this day of sacred memories, long for home and family and friends.

Through Jesus Christ our Lord. Amen.

THANKSGIVING FOR ALL WHO HAVE HELPED THE WORLD

Eternal Father who art no respecter of persons; Who made of one flesh all men to dwell upon the earth; Who breathed the breath of life into man and gave him the will to dream of peace and brotherhood, regard us in Thy goodness as we raise to Thee our litany of adoration and praise. For all who helped to pave the way to freedom and left the world a better place for their presence; for the skill of doctors and the devotion of nurses; for the zeal of priests and the eloquence of prophets; for the faithfulness of pastors and the patience of teachers, the gracious ministry of womanhood, the strength of youth and the experience of the ages, we give Thee our hearty thanks. Amen.

FIRST SUNDAY IN ADVENT

Almighty God, who made all the ages to be the highway for the coming of Thy Son, our Lord and Master, prepare our hearts that we may rightfully receive Him as we reverently gather in this house that bears His name.

Especially would we desire Thee on this first Sabbath of another Advent season. By serious purpose and in devout spirit may we equip ourselves for the blessing of Thy companionship.

In the faith of Him who is the Saviour of mankind, lead us to the full appreciation of the approaching season which tells of possible peace on earth and good will toward men. Through Jesus Christ our Lord. Amen.

UNIVERSAL BIBLE SUNDAY

O Thou who hast given Thy witness to every age, regard us as we meet to bless Thee that we live in the full-orbed light of the good news of Thy gospel. What prophets hoped and angels promised we here possess in Thy Most Holy Word. As once again in public worship we swear our allegiance to Thee, we offer Thee our thanks for Thy word which has been a lamp unto our feet and a guide to our path.

Remembering the sacrifices of our fathers we hold high the privilege of our open Bible and pray that we may faithfully follow its direction through life and into the glad surprises of eternity. Through Jesus Christ our Lord. Amen.

ADVENT

O God, our Promise of Deliverance and our only Hope of Peace, regard us in Thy fatherly compassion as we seek refuge in the shelter of Thy house. We meet to thank Thee for again permitting us to approach the happiness and

(Turn to page 51)

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Nine to One

A Thanksgiving Sermon

by Eugene Dinsmore Dolloff*

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell at his feet, giving him thanks; and he was a Samaritan.—Luke 17:17, 18

WHAT hopeless creatures those men were! Their lives were packed with utter despair. They were completely and continually ostracized from all other human society. Of course those ten men "stood far off," for they were — lepers!

Through no fault of their own they had become victims of the most loathsome, the most dreaded, and the most merciless disease known to man. Slowly but with appalling certainty their bodies were rotting away. For their sickness there was no cure. The only possible hope, which came grudgingly into their hearts, was that death might arrive soon. Until that day the agony of body, mind and heart would deepen unrelentingly.

But one day Jesus passed their way. In that moment they dared to hope that he could do the impossible—cure their leprosy! As a drowning man clutches at a straw they cried out in passionate unison, "Jesus, Master have mercy on us!" Only the Divine Mind could fathom the profundity of their plea. Of course the Master's compassionate heart was stirred! The mercy of the Lord is always extended to those in need. This dire situation could not prove an exception to the rule.

Jesus looked upon those sufferers! There was love and life in that look. "Go," he said, "show yourselves unto the priests." At least nine of the lepers knew the Mosaic Law, because of which this direction was extremely significant.

Instantly they started to do the Master's bidding, wondering, hoping, fearing. And "as they went they were cleansed!" Healed! Cleansed! The open, ugly sores disappeared from their bodies. The obnoxious odors vanished. Their skin became clean and healthy as that of other men. A mighty miracle had been wrought! The impossible had been achieved! Words were sadly inadequate to describe the transformation.

Surely they all hurried back to thank the Lord for his healing. Of course they ALL went quickly to his side. Not so! Just ONE felt constrained to

express his appreciation. Nine of the ten did not remember.

The ONE, a Samaritan—a foreigner, representative of people with whom the Jews refused to have any dealings—ran back to Jesus. He must reach his benefactor at the earliest possible moment—he ran! Falling on his face at the Master's feet he cried out—"Thank you, Lord!" He could say no more for his eyes were blinded with tears, his voice was crowded with sobs, his body convulsed with emotion—of gratitude. But, the Master knew! Our Heavenly Father always knows.

Then it was that Jesus asked that searching question, "Were not ten cleansed, but where are the nine?" Yes, there were ten. All were marvelously healed. One remembered to express his thanksgiving, nine forgot. What must have been the thoughts of the Master in that moment?

Never having been cleansed from leprosy it is impossible for any of us to thank God for such remarkable healing. This, however, must never be permitted to blind our vision to the fact that God has rendered wondrously great ministries in every life. His blessings are numberless, comparable to the stars in the skies and to the sands on the seashore. Let us give a limited bill of particulars of some of God's marvelous benefits.

I

Physical Blessings

These are new every morning and renewed every evening. Food, clothing, shelter, home—how fast and easily this list can be expanded. It will prove a wholesome practice for a person to count his blessings frequently, naming them one by one, that he can the better and more realistically appreciate the wonders of Divine Providence.

For most of us these blessings are always present. The grave danger is that we shall reach the place of such smug complacency as to take all these gifts for granted. One may well fear lest he succumb to the subtle temptation of reasoning that these blessings will be continued unbrokenly—of course they must continue! For this assumption there is no basis in fact.

With respect to food, clothing, shelter, and the like, shallow thinking deludes many of us into thinking that we earn these commodities, that we are

our own providers. Never should we forget that—"Every good and perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow cast by his turning." Fortunately we must "scratch" for our daily needs, but all our "scratching" would be in vain were it not for the all-wise provisions of our Heavenly Father.

Back of the loaf the snowy flour,
And back of the flour the mill,
And back of the mill and the wheat
and the flour
And the sun and the Father's will.

We do well to read and reread, frequently, the Master's gripping parable of the Unwise Farmer. God granted him a super-abundance of grain, vegetables and wine, so much that it was imperative that he tear down his barns and make others of greater capacity. This achieved he spake thus with himself, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." That foolish man never gave God any part in his success, claiming that his wise planning, knowledge of agriculture, and manipulation of his servants had brought the fabulous success.

The result was inevitable. God said to that man, "Thou fool, this night shall thy soul be required of thee: then whose shall those things be, which thou hast provided?"

Refusing to recognize the help of the Eternal and his matchless undergirding, Nebuchadnezzar walked amid the splendors of Babylon. His pride was strong, his egotism highly stimulated. Boastfully he asked, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" The sequel? "The same hour was . . . Nebuchadnezzar . . . driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws." Methinks it will be prudent for us to review the record of this ancient experience—often.

How many of us thank God regularly for our daily blessings? Before eating a meal how many of us pause long enough to say and mean, "Thank you, Lord?" Are we justified in the belief that one out of every ten do this? Is it yet a case of "nine to one?" By no means is this merely an academic question—it will actually search the reality of one's fellowship with God.

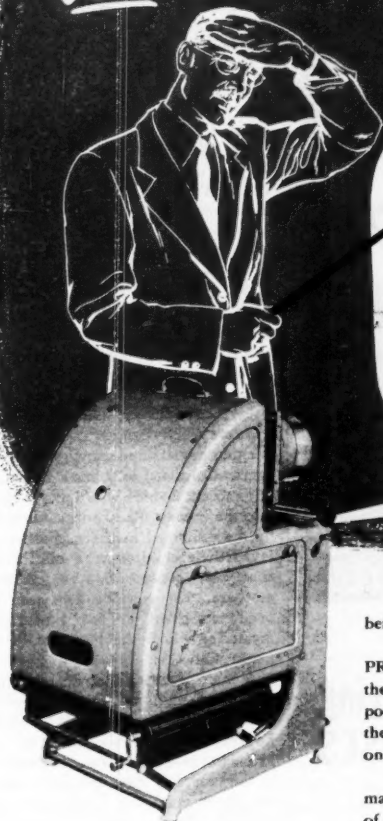
II

Our Personal Salvation

In every heart God has planted the passionate yearning for salvation—that blessed at-one-ment with God. For this achievement there can never

*Pastor, First Baptist Church, New Bedford, Massachusetts.

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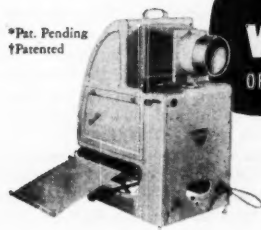
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be a substitute. Augustine was correct in his observation that no man can secure peace of mind until he finds it in the bosom of the Infinite. This has been the imperative search of mankind all down the centuries. One can as easily fill up Yosemite Valley with a pebble as to satisfy the heart of man with less than God. That which was made years for its Maker; that which was created cries out by day and by night for its Creator. "As the hart panteth after the water-brooks, so panteth my soul after thee, O God!" The Psalmist's heart hunger is common to man over all the numberless ages.

None can question the validity of these declarations. Silent but eloquent is the witness of all the myriads of altars and varied sacrificial systems of humanity. Countless efforts and plans have been proposed and utilized to gain this supremely desired objective. Men have cast themselves on beds of jagged spikes, thinking thereby to find God. Others have slowly, painfully measured their way, body-length at a time, across burning deserts and snow-capped mountains. Only God will know the number of innocent babies who have been cast into the muddy, disease-infested Ganges by dark-skinned mothers, mothers who loved their children with all the devotion and consecration of American mothers. No sacrifice has been reckoned too great or too expensive by means of which the heart could be at peace with God.

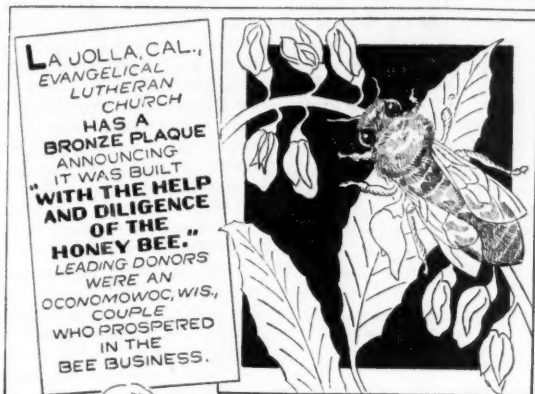
A man dreamed that he had made a ladder on earth upon which some day he could climb to heaven. Every time he rendered a noble deed, or spoke a kindly word, he was confident his ladder reached new heights, until by and by it must touch the Glory Land. He died. Up the ladder he went in triumph. But upon reaching the top he heard a voice, an authoritative voice, saying, "He that climbeth up some other way is a thief and a liar." Suddenly the ladder collapsed, and the man came crushing to earth. Then he awoke, but that dream had taught him a vitally needed lesson.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." To this witness from the Acts we add the word of John, "Jesus saith unto him, 'I am the way, the truth and the life: no man cometh unto the Father, but by me.'" Nor should we fail to include the testimony of Paul, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

No man will ever forget the moment when his soul came into loving, intimate, blessed fellowship with God. That was a miracle, a transformation—life

RELIGIOUS REMARKABLES - - - By Scheel

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was transfigured. Theological terminology will and must vary, but the eternally blessed fact of the At-one-ment with God can not, will not be altered in the least. When a soul has met the Saviour "face to face" he can and will say and sing:

Saved — by His power divine,
Saved — to new life sublime!
Life now is sweet and my joy is complete.

For I'm Saved, Saved, SAVED!

How many devotees of Christ thank the Heavenly Father for their redemption? How many fail to express their appreciation? Do you take time out frequently to say with absolute sincerity:

Thank you, Lord, for saving my soul,
Thank you, Lord, for making me whole;
Thank you, Lord, for giving to me
Thy great salvation so rich and free.

Were there not a legion healed from the leprosy of sin and self? Is it true that not more than one (out of every ten) takes time to "return thanks" for present and eternal salvation? Is history thus repeating itself?

III

Our Eternal Hope

Thanksgiving Day is a time preeminently for family emphasis. This was one of the major elements in the first observance by the Pilgrims. We think of the day as a time of family reunions, family feastings, family blessings. Multitudes of folks plan far in advance and often make special, even sacrificial effort, to "go home for Thanksgiving." This is a commendable practice. What a joy to "get back home."

Do you remember when you used to return to "the old home?" As if one can ever forget! Years have passed,

not a few, since I made an annual pilgrimage back to the old farm in New Hampshire for the observance of Thanksgiving. Sometimes the weather was unseasonably warm, in other instances it was cold with snow riding the cutting wind, but that was only an incidental. Weather never prevented our home-going. That wonderful blaze in the fireplace; the exquisite, pungent odors of culinary delicacies — as only mother could make; the joyous fellowship; the bountiful dinner, followed by popcorn and roasted nuts. Sometimes as we gaze in retrospect we wonder if even heaven can offer happiness and contentment superior to "Thanksgiving home on the farm."

Years have passed. Time exacts heavy toll. So many changes have come. How different is the family line-up now. Vacant are the chairs where so many of our loved ones used to sit. Yes, they are vacant here, but through the matchless grace and providence of God we know their places are NOT vacant in Heaven. Tears start easily, yet through their watery spray shines forth the multi-colored rainbow of God's wonderful, unalterable promises.

Dead? Did you say that? Never! "They are not dead, they are just away!" Gone to share that more intimate fellowship with God. Neither lost nor dead, but living more abundantly than earth ever makes possible. The sun drops in glorious splendor into and beyond the cradle of yonder western hills. Someone exclaims, "It's gone!" To which another confidently asks, "Gone where?" The sun may be far beyond the ability of our physical eyes to see, but we know it continues to shine in all its marvelous effulgence. At the wharf we bid "bon voyage" to

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a dear one or friend. Slowly the great liner swings down the harbor and into the open sea. Soon the tiny speck is lost from view. "She's gone," someone observes. Yes, beyond the reach of our physical vision, but out in the watery expanse of the ocean she plows along triumphantly. Yes, in a sense our loved ones are "gone," but only into a greater and a more amazing triumph than this life can ever afford.

What a wonderful hope! What an anchor for the soul! Unseen now by mortal eyes they yet live as never before. Leaving the cramped vestibule of earthly life they have been ushered into the great living-room of and with God.

I cannot think of them as dead
Who walk with me no more;
Along the path of life I tread,
They have but gone before.

Mine are they by an ownership
Nor time nor death can free;
For God hath given to Love to keep
Its own eternally.

How long since you paused before the throne of grace to say, "Thank you, Lord. Thank you for the hope and faith that tells me, that reassures me, that my dear ones are not dead, but just away with Thee?" Is this another instance of nine to one?

The time will come when I too must "go the way of all the earth." Every day brings me nearer to that great experience which unwisely we are prone to call "Death." The hour will arrive, not long hence for even the youngest, when the sands will give way beneath our feet, when the finest of doctors and surgeons will say, "We can do no more." Loved ones will resist our going, but all in vain will their efforts prove, for the unseen force is always victorious. Nothing, no one, can stay our going.

If in that hour a man has not faith in the power of God's grace to grant the heritage of immortality, then of all men he is, must be the most miserable. But with Paul it is given each one to say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." And this is possible because our Master said and continues to say, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." Believers are bound up in the bundle of life with Christ. Because he lives we shall live also. That is the divine promise. God never violates his word.

And so beside the Silent Sea
I wait the muffled oar;
No harm from him can come to me
On ocean or on shore.

I know not where His islands lift

Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

Few of us yearn for the day of the great transition to dawn. We love life here. There are so many wonderful things and blessed experiences in this life. But, marvelous beyond words is the confidence, utterly unalterable, that when that moment comes the believer can say with the Psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." In our Risen Lord victory is positive over death and the grave.

How long has it been since you remembered to thank God for this limitless mercy? You believe in life everlasting? Of course. You are confident this life is not all? To be sure. But, have you, have I taken time out recently to say, "Thank you, God, for the hope which I possess in the reality of my very own personal immortality?" What percentage of the devotees of Christ do this? Is this another case of nine to one?

From the Dead Letter Office in Washington comes the report that while hundreds, even thousands of letters are received every year from children asking Santa Claus for gifts at Christmas, seldom if ever does a letter come after Christmas thanking Santa Claus for presents received. How significant! But, we casually dismiss this, saying, "Well, the children quickly forget."

What is the case with adults? One day a life-guard, who had saved many lives while stationed at a busy and popular beach, was asked how many persons whose lives he had saved, ever came back to thank him. "One," was the immediate and decisive answer. How strange! Are we in danger of losing the fine art of appreciation?

Who can number the blessings, benefits and benedictions which he has received from the bountiful hands of God? Should we count our blessings we certainly would secure a clearer knowledge of what God has done and is constantly doing for us. But, on the other hand, is it not true that we have seldom thanked him for these mercies? What a Thanksgiving challenge this presents to you and to me!

Wisdom dictates that each one of us speak to his very heart now, saying, "Bless the Lord, O my soul, and all that is within me, bless his holy name." Would to God that we might begin now to emulate the example of that unnamed Samaritan of olden day who, cleansed of leprosy by the Great Physician, hurried back to say with passionate earnestness and devotion, "Thank you, Lord."



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SERMON STARTERS

Star of Bethlehem

IF WE were strict in our interpretation of it, only Jews would celebrate Christmas Day. Shepherd folk, plying the trade of the twelve patriarchs, and of King David, received an angelic message which promised peace (that is, security) to men God loved (that is, to Israel), tidings to them, and to all the chosen people; "to all people" is an inexcusable mistranslation. The Savior, the Christ to whose coming they looked forward, was to be a national Savior, a Davidic Ruler. They asked for no more.

Epiphany, that follows so confusingly on the heels of Christmas, is really a celebration of the same event. But God forbid that we should regard it as a distinction without a difference; this is where we poor miserable Gentiles come in. The word means what our ancestors called a manifestation, and we call a show-down.

Heaven, for once, shows its hand: the divine purpose that is at work all the time behind the scenes of history gives itself away, as if by a faulty stage effect, and the light of eternity shines through. It is used, sometimes, of our Lord's Second Coming, sometimes of his First; in the second chapter of Titus you will find it applied to both. But it is in the first chapter of Second Timothy that you must look for the *locus classicus*: "It was not because of anything we had done; we owe it to his own design. * * * Now it has come to light, since our Saviour Jesus Christ came to enlighten us." Not because of anything we had done, sacrifice offered or Sabbath kept; it was for us Gentiles too. The glorious gift of salvation made at Bethlehem proved, when the wrappings of it were unwound, more glorious than we had dared to hope. We scanned the stars in search of omens and such-like fooleries; and for once a real message came through.

That mystery which St. Paul revealed, that message which St. Paul preached, the emancipation of the Gentiles, has lost something of its thrill for us. We take it for granted now, that the Gospel is meant for all mankind; obviously, why shouldn't it be? And, as is the way with men who take things for granted, we forget to pinch ourselves and go on asserting it.

Even in our own lives, how fond we

are of making a little enclave, a little Bethlehem that just has head-room for our set, and leaving the rest of the world unsheltered! But Epiphany signals to us that all men have rights, have duties, are dear to Christ. We have seen his star, and our sympathies must be no narrower than his planet.—Ronald Knox in *Stimuli*; Sheed and Ward

The Gospel of Bethlehem

The incarnation of Christ is the breaking-in of God into time. This redemptive approach to the world's life, which is time's central fact, must needs determine and interpret time's significance. To the world in its present turbulent condition, Christmas, as it did in wartime, presents a tremendous challenge, the greater the contrast of its serene assurances with man's confusion, the more the meaning of Bethlehem is deepened and heightened. In multitudes it still awakens afresh the child-spirit, as it reveals their entanglements in secular sophistications to be as futile as they are fatal to peace and progress. Not by any accident of succession to earlier pagan festivals is Christmas the festival of childhood and home. It is this because it celebrates the love of God entering into the human situation by the low door of birth in a manger.

There is the historic fact of the incarnation. Those who regard the Bethlehem story as a highly idealized account of the birth of a great human sage and prophet, whose arrival in time piety has conceived in a mystic haze of myth and poetry, abolish alike the miracle and the mercy of its redemptive revelation. Many maintain that the first postulate of wisdom is to believe in nothing which exceeds the limits of formulated scientific knowledge; these can welcome Christmas only as enshrining a religious idea of undeniable beauty, and will resolutely refuse to accept it as the commemoration of an actual event in time. An embodiment of sublime hopes and aspirations it certainly is; but its claim to be regarded as a historic revelation forces at once the question: Is it real? Did it happen? The Christmas Gospel—in the language of a destructive critical distinction, as fine as if spider-woven and as sharp as glass—is by some alleged to be true in idea but un-

(Turn to page 52)

Thomas Jefferson

(From page 35)

Jefferson was too optimistic about human nature; that he was naive and superficial in his doctrine of man. But he knew perfectly well the weaknesses of human nature for he, himself, was at times the victim of vilification and the object of men's baser manifestations. He made bold to say, "I have sworn upon the altar of God eternal hostility against any form of tyranny over the mind of man." Only free minds can make a free world, and the only kind of freedom that is real freedom is that which man possesses not by personal attainment but within his nature as the gift of the Creator.

The immortal document in which this man has expressed for all time our American faith, emerges at a pinnacle in the progressive emancipations of the mind and spirit of man. The core of our tradition and the heart of our national life is a spiritual reality. Although many streams came together at the confluence of time on July 4, 1776, the most significant was the light of the Protestant Reformation. God, in the most real sense, was the heritage of our founding fathers. Apart from faith in God, our origin and our history has no meaning. From the beginning, until yesterday's prayers in Congress, our national life has been undergirded by this faith. In this faith our institutions were created, our culture promoted, our philanthropic endeavors initiated, our liberties secured, and freedom for men everywhere fostered. Men accustomed to freedom in their personal approach to God insisted upon freedom in the public expression of their ideas and the ordering of their lives. Jefferson was not conventional or orthodox in his Christianity. He called himself a "Unitarian." Like Franklin, he was a Deist, but he had a deeper spiritual experience of the reality of God in life. He thus could say, on behalf of men of his day, nurtured in the spirit of freedom, what they believed basically about God and human dignity. Men could only be trusted with their own and other men's destinies and be truly free men, so long as they lived in obedience to a higher authority—the authority of God. Men who are obedient to God and who are submissive to his sovereign will are less in need of the laws of man and are more likely to be obedient to whatever laws are needed. The soul of man can best be free when captive only to God, himself.

"How long do you think the American Republic will endure?" Guizot asked James Lowell. And Lowell replied, "So long as the ideas of the founding fathers continue to be dominant." It is well

for us then to have this pilgrimage and to linger before this Memorial; to turn again with an inward appreciation of the spiritual reality at the center of our life. For the truth of the matter is you only have our kind of democracy where a substantial proportion of people believe in and act under faith in God as the Sovereign Lord of Life. Said Jefferson, "I am ready to say to every human being, 'Thou art my brother.'" In the end all men must come to that. Only brotherhood, a brotherhood acknowledged because God, the Father, is Lord of Life; only brotherhood, believed in and acted upon can make the kind of world God intended.

Seasonal Prayers

(From page 43)

responsibility of another Christmas Season.

As our tribute to the Prince of Peace we offer our deep repentance for our personal and our social sins and pray that as a token of our acceptance with Thee we may know the miracle of Thy forgiveness.

Speedily restore to the world the gifts of brotherhood and peace, and may envy, malice and ill will make room for charity, faith and understanding. Through Jesus Christ our Lord. Amen.

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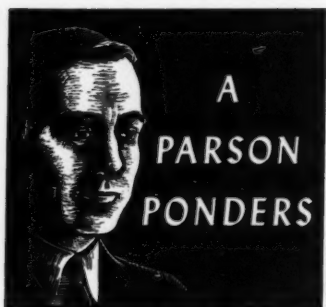
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Belief gets confused with credulity when it is assumed that one must believe what he cannot see clearly at once, but which a little effort would make plain. Faith in what cannot be seen is reasonable. Acceptance without examination of ideas that can be understood is something else. So it goes in matters financial. Mystery appeals where clarity fails. A glamorous prospectus with vague promises and pretty pictures moves the unwary investor when cold facts fail to impress. A fat bank account decreases rapidly when the hazy mind yields to the lure of the mysterious.

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Productive Pastures

(From page 50)

true in fact, and the historical process appears to be an impossible obstacle to the supernatural coming of God to earth in the birth of Jesus, which nearly sixty generations of Christian believers have greeted and received with faith and thanksgiving.

When humanity is threatened with cosmic dangers, as it is now, the historic gospel comes into its own. * * * Not always will there be "no room in the inn" for the world's Redeemer; and he who alone holds keys to unlock the closed doors of peace and to release the fettered feet of progress cannot always be crowded out and rendered impotent by intellectual prejudice, blind pride, and earth-bound preoccupation. Looking back upon the period of unrest and upheaval succeeding the First World War, a contemporary described it as "a year of rootless-rebellings and steadily developing disillusionments." That is the fate of man "at the end of his tether," when he rejects the initiative of God for his deliverance. But to those who will listen Christmas renews its age-long promise, "to give light to them that sit in darkness and in the shadow of death." The way to escape from that darkness, inward and outward, lies open. It is the way of submission to his rule who was born on earth to be its King and Savior, whose presence brings salvation, and in whose will is our peace.

POETIC WINDOWS

Love, Not Law

The light of love is round his feet,
His paths are never dim;
And he comes nigh to us, when we
Dare not come nigh to him.

Let us be simple with him, then,
Not backward, stiff, or cold,
As though our Bethlehem could be
What Sinai was of old.

—F. W. Faber

Herod and the Babe

Why art thou troubled, Herod? What
vain fear
Thy blood-revolving breast to rage
doth move?
Heaven's King, who doffs Himself weak
flesh to wear,
Comes not to rule in wrath, but serve
in love;
Nor would He this thy feared crown
from thee tear,
But give thee a better with Himself
above.
Poor jealousy! Why should He wish to
prey
Upon thy crown, Who gives His own
away?
—Crashaw in *Sospetto d' Herode*

Hope

So live as if this day would be the
last

To see the sun go down on yonder
shore;
As if the present, future and the past
Had all combined to still the ocean's
roar,
Had all decided, "There shall be no
more!"

No more of pain or sorrow, laughter,
joy;
No more of daytime and no more of
night;
No more of man or woman, girl or
boy;
No more of sacrifice, no more of blight.
If you can live this way you'll be all
right.

You'll do all right, as you walk the
earth,
You help your fellow, and enjoy the
view
And prove to him his own intrinsic
worth,
Nor make him feel that life is like the
dew
That sparkles for a while and then is
through.

And then is through? It was not
meant that way;
For life and death are mystical, a
blend
That only the Creator can assay
Who gave us hope that each departing
friend
Would find this the beginning, not
the end.

—John Jay Daly in *Think* magazine

Return to Oxford

When 'mid this glory I was young
I read my task and played my game,
Happy with ancient book and tongue
Warmed with the old and alien flame.

Greeks of the gleaming isles, I trod
Your ways of wisdom, sailed your
ships,
Apollo, Son of Light, my god,
Your songs of freedom on my lips.

None taught my dazzled eyes to view
The homely works of native men;
The pillar-majesty I knew
Of Pheidias, but not of Wren.

The blaze of autumn's oriflammes
On England's miracle of stone
Was just the workshop of exams,
Unloved, untasted, and unknown.

Now come I back, with eyes unseel'd
And beauty shines, where none had
shone.
I slake my heart by stream and field,
In Oxford meet my Parthenon.

SELECTED PROSE

I have always been led by a sense that the natural world is our tutor and redeemer, and that genius, even, is only an intelligence that works like nature.

I was led to the reflection, often repeated, as to whom in the fields of human love and to what enveloping arms, what lovely love, shall we turn? I knew St. Augustine's saying: "Our hearts are restless till they rest in Thee"; I had no conviction of Dante's "And His will is our peace"—*e la sua volontate e' nostra pace*—how much more profound

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and wonderful than the usual rendering: "In His will is our peace."

But I was too young except in some rapturous confusion, which by my instinct and my epoch I mistrusted, to accept all that with any fullness; and I was too sincere, with the intense, personal and callous sincerity of youth, to pretend to do so. Lines from the mystics and poets, which in fact often turned out to be my own lines, gathered in my mind—"Thou art my rest from care, Thou in the black night a light, and a crowd to me in lonely places. For Thou art my house, Thou all my hours of happiness."

These and many other passages came to me; but at the same time I found myself tortured by one recurring doubt: might it not be that I was nothing and only moved by the power and persuasion of great words? I tried to think not, and to remember Dante's saying that poetry is the loving use of wisdom.

But speaking, meanwhile, for the classic tradition and for the clear, lovely daylight of the classic thought and its avoidance of the murky, ethereal and turgid, I could put my small mind and timid wonder against the confused shadows of mystical desire. I did recall a line in Tibullus—"where no path may be trite with human feet," and could say to myself, where are the voices now, the songs and the pipes blowing upon the hills?

Thus I came into what was past my twentieth year, with all the security of young passionate thought and of the heart, strangely certain, warm, final and as strangely lost, vague and confused. I knew nothing well; I heard only the blood in my veins and the full urgency of the dreamed-of-world, but what I did not know I shall never know so well again. I recall to mind Leopardi's poem when he imagines the boundless spaces and immortal silences, where for a moment the heart is not afraid, and as he hears the wind he goes comparing that infinite silence to this voice in the trees, and remembers eternity and the dead seasons, and the reason that is present and living, and the sound of it—"e il suon di lei"—against the immensity of time and space, like a breath of wind. And it saddens and perplexes me to think that most of what was passionately or rich in hope at least may have been lost to me long since with the passage of the years, and that even the effort to return to what no longer exists may be only vain.—Stark Young in *The Pavilion*; Scribners Sons

BOOKISH BREVITIES

The first book to which I would call attention this month is, or should be,

a "must" for ministers of all communions. Few preachers of the English-speaking world have, in our generation, wielded an influence so wide and beneficent as has Canon W. H. Elliott who, in turn, has served as country town pastor, vicar of St. Michael's, Chester Square, Canon of St. Paul's and Chaplain to the King. To all this must be added that, as a regular contributor to the *Sunday Graphic* and other newspapers and broadcast preacher to one of the world's largest radio audiences, Canon Elliott has, over many years, enjoyed and blessed an audience of millions of men and women. And now, in semi-retirement, he gives us his autobiography—a wise and winsome book, at once sad and glad—entitled *Undiscovered Ends*. On the one hand the career of W. H. Elliott is one of brilliant success; on the other it is one of constant struggle against pain, poverty, and, as he so rightly points out, against the greatest enemy of the Christian church everywhere, namely, the pettiness of so many of its office-bearers, both in the pulpit and in the pew. In a sense, though on a much wider scale and, in greater detail concerning causes and personalities involved, *Undiscovered Ends* has a marked affinity to Frederick K. Stamm's *If This Be Religion* of which I wrote in the September issue. In a true sense *Undiscovered Ends* is an extraordinary success story, but it is not a success story after the fashion of the characters of Russell H. Conwell's classic *Acres of Diamonds*; rather it is after the fashion of the career of the Man of Galilee with his Gethsemane, Calvary, and Easter dawn. If the churches of our generation, whatever their names or signs, were to take the wisdom of this book seriously, there would ensue the most spiritually vital, valid, vigorous and valuable movement in religion since the sixteenth century (Peter Davies, Ltd., 38 Bedford Square, London, W.C.1., 12/6) * * * *One Hundred Years in Pictures*, edited by D. C. Sommerville, is a unique book. At any rate I know of nothing quite like it. Historical, informative, artistic, and— with every pleasure and pain involved—a book of unaging worth. This book presents a panorama of history in the making. Illustrated by the photographer's art, it tells the story of war, statesmanship, literature, exploration, scientific discovery and religion between the years 1851 and 1951. This book will be treasured for generations to come (Odhams Press, Long Acre, London; 12/6). * * * Lovers of rich academic traditions and, especially, readers who are interested in studying the roots of the conflict between the

Roman and the Evangelical churches, will find a store of revealing information in *A History of Trinity College, Dublin, 1591-1702*, by the brilliant and eloquent young scholar, the late Harold Lawson Murphy. In addition to giving us an authentic picture of one of the world's most distinguished colleges, the author provides candid portraits of, and a multitude of sidelights on, such men as Archbishop Ussher of Armaugh; Stearne, founder of the celebrated College of Physicians; the inimitable Dean Swift, and three of the great seventeenth-century dramatists—Congreve, Farquhar and Southerne. In addition to fact, there is a lot of wisdom and a lot of wit, much of it homiletically suggestive, in this book (Hodges, Figgis and Co., Ltd., 6 Dawson Street, Dublin; 15/—). * * * The interesting story of the life of a great actor, undoubtedly a man of genius and of commanding personality is to be found in *The Heart of a Man*, by Georges Simenon. The novel is expertly translated by Louise Verese. It deals with the latter and somewhat decadent years of a man who, at the peak of his career is told by his physician that, because of a serious heart ailment, his days are numbered. What does such a man do with his remaining days and hours? What goes on in the heart of a man such as M. Maugin? What does he think, plan, and do, when he must count his days and even his hours? This is, indeed, the story of the heart of a man. Nevertheless—and this is important—the novel's rather lurid descriptions of certain aspects of moral tuberculosis are not only irreverent, but quite irrelevant (Prentice-Hall, Inc., \$3). * * * What are, or should be, the best years of life? Are they the years of childhood, adolescence, maturity? Or are they the years of life's western piazza—from, let us say, fifty to ninety? A very distinguished physician, distinguished alike for his professional eminence and his spiritual humility, tells us that the best, the most creative and happy years of a man's or woman's life, should be those between forty and ninety. *The Better Half of Your Life* is not a re-hash of *Life Begins At Forty*; it is, rather, a matter-of-fact discussion of the creative abilities and possibilities of men and women who are somewhere between forty and ninety. Almost daily we ministers are called upon to advise and encourage the youth of our parishes and cities, but what advice and encouragement have we to offer to the aging and aged, of whom there is an ever-increasing number? For genuinely scientific and yet authentically spiritual

(Turn to page 58)

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PREPARE THE HEARTS FOR CHRISTMAS

Preaching In Advent

by William R. Buitendorp*

IT seems that each year the stores start earlier to remind us that Christmas will soon be here. Each year the shopper begins a little sooner to pick out cards and papers, toys and gifts. Christmas is on the minds of the people long before the beautiful season really comes.

Why should not the church seize upon this early Christmas-consciousness of the people and give more than one Sunday to the great story of the incarnation? We sometimes criticize the commercial world for taking such a holy day as Christmas and cheapening it with a glamorous campaign for profit. Maybe the church is at fault in not having done more to capture the interest and devotion of the people when their interests are already in the direction toward Bethlehem.

Lent is an important and stirring time in the church year. One reason is that the church has placed an added emphasis upon this season. We plan special meetings, we invite guest ministers, we use attractive literature to announce a series of interesting sermons. And, the people respond.

Why not do something like this for the Advent season, too? We have a great story to tell, and it should take more than one Sunday to tell it. The beautiful carols that the people love should be sung on many Sundays. The stirring music of Christmas should be shared for a whole season. Are we missing a deep spiritual opportunity for our people when the church leaves it up to the world to prepare the people for the coming of Christ? Should not that be the privilege and responsibility of the church?

The Advent season gives us a special time to center our preaching on Jesus Christ. During Lent we are apt to choose the theme of his suffering and death, and the victory of his resurrection. During Advent we have no less to preach about. We can tell of his coming into the world, why he came, and what his coming still means to the people and to the world. Thus when Christmas morning dawns there is ever hovering in the consciousness of the happy family the deeper joy of our Saviour's birth. Christmas means

more to them, because Christmas has been a season, and not just a day.

Why not guide people's thoughts toward Christmas as we do toward Easter? For instance, one might have a series of sermons entitled, *Roads to Bethlehem*, and have included such subjects as

The Highway of the Humble—Luke 2:15.

The Way of the Wise—Matthew 2:1, 2.

The Way of the Loving Heart—Luke 2:4, 5 (Christmas).

The Road Leads On—Matthew 2:12b.

Or, there is the theme, *Unto Whom the Angels Came*, when one has the opportunity to make a few character studies. These sermons are suggested:

The Ministry of Angels—Hebrew 1:14.

To Whom the Promise First Came—Luke 1:11.

Joseph, Her Husband—Matthew 1:19.

Mary, the Mother of Jesus—Luke 1:28 (Christmas).

Maybe you would like to spend all of Advent with just a single verse of Scripture. This can be done very well with Isaiah 9:6. The Advent theme could be *A Name Above Every Name*, and then a Sunday could be spent with each suggestion that "his name shall be called Wonderful, Counsellor, Mighty God, the Everlasting Father, the Prince of Peace." There you have sermons for five Sundays, and interesting ones too.

Perhaps you would like to do some doctrinal preaching. Our people do need to know more about what they believe. What better time is there to preach on The Meaning of the Incarnation. This might be developed through the use of the following subjects:

God With Us—Matthew 1:23.

God in Us—John 1:14.

God for Us—Luke 2:11 (Christmas).

A New and Better Way—Matthew 2:12.

Also, one might take *The First Great Songs of Christmas* and acquaint the congregation with their interesting story. Preach about:

The Annunciation—Luke 1:26ff.

The Magnificat—Luke 1:46-56.

The Benedictus—Luke 1:79.

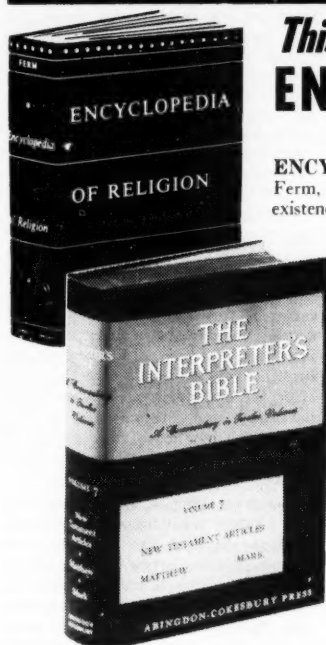
Gloria in Excelsis—Luke 2:14 (Christmas).

Nunc Dimittis—Luke 2:29-35.

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*Minister, The Reformed Church, Middleburgh New York.

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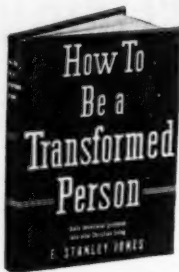
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your homiletic material during Advent. This can be done in various ways. You could select one carol for the entire Advent season, using a stanza a Sunday for your sermon theme. Or, you could select a different carol for each Sunday. You may want to use the theme of the carol as the theme for your sermon. You may find that the various stanzas of the hymn give you a perfect sermon outline. The theme you announce may be Christmas Carols, and select such hymns as

O Come, O Come Emmanuel
 It Came Upon a Midnight Clear
 Silent Night, Holy Night
 O Little Town of Bethlehem.

Some of these carols have fascinating stories connected with them that will help to make the hymns even more meaningful when they sing them. On one Sunday the choir may sing the carol just previous to the sermon. On another Sunday the congregation may introduce the sermon by singing the carol. They may well sing the carol after the sermon, too. Having heard the story and the meaning of the hymn, with how much more power the words will sing themselves into their hearts!

The main thing is, let's take advantage of the beautiful Advent season. As God prepared the world for the coming of the Christ, even so let us prepare our people for his coming, that they may see in Christmas more than tinsel and trinkets, but the glory of God come down to earth in Christ our Saviour.

Bookish Brevities

(From page 55)

advice concerning this important part of our mission, I am most enthusiastic in commending *The Better Half of Your Life*, by Dr. Charles H. Lerrigo (The John Day Company, New York; \$3.50).

*** *John The Baptist*, by Carl H. Kraeling, director of the Oriental Institute at the University of Chicago and president of the American Schools of Oriental Research, is a book for the like of which I have long felt a real need. John the Baptist, though he stands as the bridge between the eighth century prophets and Jesus, between the best in Judaism and the beginnings of Christianity, has been, at least for me, a rather elusive figure. And it has been something like forty years since American scholarship has given us a book dealing with this strange but dynamic and obviously important figure. Kraeling, with the learning of a great scholar and the lucidity of a man of letters, has given us something for which ministers and teachers of all the churches will be grateful (Charles

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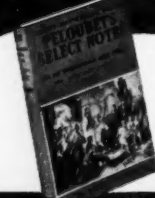
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Scribner's Sons; \$2.50). * * * Elton Trueblood is one of the most thoughtful among the religious leaders of our generation. I have always enjoyed and admired his writings; but it was not until, during a delightful week of fellowship when we were lecturing at a conference of preachers in the Middle West, that I came to know him personally. Quiet, winsome, lovable, Trueblood stands as the true successor of the late Rufus Jones among American Quakers, and his latest book, *The Life We Prize*, presents the flower and fruit of his creative thought. Trueblood is at once truly Catholic and truly Evangelical. Except for sacraments, he is truly Catholic in the sense that he believes what has been believed always, everywhere and by all Christians (to recall the classic definition of Vincent of Lerins) and he is truly Evangelical in the sense that he puts first the good news of God in Christ. *The Life We Prize* presents a study of life's unpurchasable but not unobtainable values (Harper and Brothers; \$2.50). * * * Among descriptive writers of our generation a large place must be given to S. P. B. Mais. Whether he writes of places or of people, of small exotic counties or of vast and varied continents, Mais always manages to catch and describe what is most essential and interesting. All of this is true of his small but revealing book, *The Story of Oxford*. In brief compass he tells the story of what is perhaps the best known among the world's famous universities, noting many of the illustrious names associated with the university's thirty-nine colleges, beginning with University College, established in 1249, and concluding with Nuffield, established in 1937. One of the most interesting features of this beautiful book—its beauty greatly enhanced by the superb photography of Leonard and Marjorie Gayton—is the author's quotations, borrowed from many sources, but especially from the books and writings of Oxford men. And, as might be expected, their expressed reflections differ very greatly. Thus we hear Matthew Arnold saying, "Whispering from its towers the last enchantments of the Middle Ages," or Oscar Wilde saying, "Oxford still remains the most beautiful thing in England," while, on the contrary, we hear Thomas De Quincey saying, "Oxford, ancient mother, I owe thee nothing. For the two years of my residence, I did not utter a hundred words." It seems a time far off when college students were not permitted to converse in any language other than Latin ("except to strangers and illiterates"), or when boys of fourteen successfully passed

their examinations leading to a master's degree. (Staples Press, Ltd., London; 9/6) * * * *The Pavillion*, by Stark Young, is an autobiography of quiet but compelling power. The book is alive with wisdom and carries the memories and reflections of an urbane, widely experienced and scholarly man who was for many years America's most outstanding dramatic critic. In its pages we meet in intimate fashion a multitude of famous men and women and visit many enchanting and influential cities. I am still remembering, after a good many years, my youthful pleasure in having Stark Young as my companion on an Atlantic crossing from New York to Cherbourg. He was on his way to Rome "to see and size-up that strange fellow, Mussolini." The author's reflections on religion have a quality all their own. (Charles Scribner's Sons; \$2.50).

"I HEARD THE BELLS"

It was during the Civil War in America, in the midst of bloody turmoil, that Longfellow wrote, "I heard the Bells on Christmas Day."

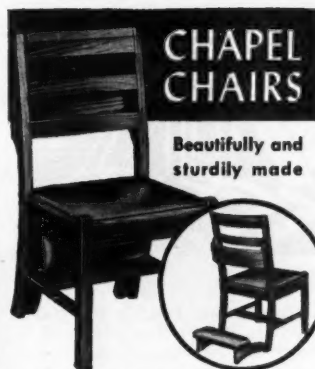
The hope of peace weighted heavily on his heart. The words "Of Peace on earth, good-will to men" appear in every stanza of his hymn. In the midst of national conflict it indeed seemed incongruous to synchronize the message of Christmas with a world at war. Yet the poet, strong in his faith, measured his poetic lines to a thrilling climax with "wrong shall fail, the right prevail, with peace on earth, good-will to men."

Perhaps because of the continued popularity of poems like his "Village Blacksmith," and "The Courtship of Miles Standish," Longfellow is seldom thought of as a writer of hymns. Yet he did write one of the most prayerful of all carols.

Henry Wadsworth Longfellow, an American, was born in Portland, Maine. After graduating from Bowdoin College he spent four years in study and travel. Later he returned to his Alma Mater as professor of Modern Language, and after six years in that position became professor of Modern Languages at Harvard.

"I heard the Bells," written in 1863, six months after the Battle of Gettysburg, came from a heart torn with anguish over the lack of peace within America. Today, the same words are sung in behalf of world peace, and the peace and good-will for ages to come.

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Architecture

Planning and Building the Modern Church by William Ward Watkin. F. W. Dodge Corporation. 164 pages. \$8.50.

The F. W. Dodge Corporation through its magazine *The Architectural Record* has made, through the past years, a splendid contribution to the cause of the modern church building. The publication of this new column, by an architect of distinction, who serves as Professor of Architecture at Rice Institute, supplements the earlier services in a splendid way.

Most of the books on church architecture have been written by churchmen with a keen knowledge of the needs of worship and education, but with little of the architectural or engineering experience to do full justice to this important area of construction. The author of this volume rightly appraises the great amount of church construction of our day and writes for architects and churchmen.

The architectural instinct is seen in most of the pages. He accepts the consulting expert or architects as necessary creatures in certain positions, but believes that the architects of the building should do the creative work and have control of the situation. He believes that the hundreds of architects throughout the country, engaged in designing churches, are competent and eager to put their best in the work.

Next in this volume I note the emphasis on the need for functional architecture. The minister reader, for instance, will marvel at the pains taken by the architect to avoid duplication of space, to eliminate traffic congestion, or to secure the right proportions. Proportion seems to be one of the first principles of architecture.

The term "modern" does not mean modernistic. The book is replete with pictures of new buildings. Most of them have modern features in design, in heating, in air-conditioning and other items, but few are, in any sense, extreme. They are grounded in tradition.

The development of the book is logical. There is the discussion of the new church, first steps in design and then one by one the author takes up materials, building for use and beauty, the chancel, the church school, walls and towers, heating, lighting and air-conditioning, building the church and furnishing the church.

I think that ministers will find this is a helpful guide, not alone in the discussion of styles of architecture, but as an aid in understanding the purpose and technique of the architect.

W. A. L.

The Christian Church

The One Church by Clarence Tucker Craig. Abingdon-Cokesbury Press. 155 pages. \$2.00.

Dr. Craig, dean and professor of New Testament at Drew Theological Seminary, has long been a leader in the Ecumenical Movement. This was recognized when Glasgow University gave the author an honorary doctorate in the summer of 1950. A leader at the Edinburgh Conference on Faith and Order in 1937 and at the Amsterdam Assembly of the World Council of Churches in 1948, Dr. Craig will be present when the Conference on Faith and Order meets in 1952 at Lund, Sweden.

These chapters were first presented in July, 1950 at Southwestern University, Georgetown, Texas. Believing that the Ecumenical Movement had passed from the stage of enthusiasm to a more sober period of facing the actual barriers of fuller church unity, the author presents a discussion of the crucial points of division in terms of the New Testament. All of these issues are considered on the basis of firmly held evangelical convictions.

The book consists of eight chapters. First Dr. Craig shows that while Biblical interpreters may be divided on some points they are agreed that the New Testament knows of only one church. Surveying the limits of church unity the author concludes that "the test for one church may be found when the saying grace of God in Christ is manifest." Dr. Craig does not believe that episcopacy is a necessary form of the church. Realizing that the doctrine of apostolic succession is a strong belief in some denominations, the author insists that "the true apostolic succession is among those who carry out the mission of Christ." The author knows that the varying beliefs concerning baptism are further barriers to church unity. Consequently he holds that while baptism may be regarded both as a sacrament and a symbol "the Ecumenical Church should be less concerned about securing uniformity of interpretation than in promoting zeal to gather all of the People of God into the household of the faith."

The two concluding chapters face the most important issues of this theme. What are the goals of the Ecumenical Movement? What is the faith of the united church? Dr. Craig does not believe that the faith of the Ecumenical Church can be built upon historical creeds. Quoting from an article which he wrote in 1946 the author suggests that this be the basis of faith: "All Christian bodies which affirm that God has sent Jesus Christ as the Saviour of men and accept him as the Lord of Life." About this statement can grow

the common faith of a united church.

Here is a volume which frankly faces the barriers of church union. It also gives to the reader some practical and spiritual ideas upon which he can think and act for Christian unity. It is the best general discussion of the Ecumenical Movement available today. Men and women of all denominations should read it—if they still profess the sincere desire to have all bow before the same Christ.

W. L. L.

Paddy Wilson's Meeting House in Providence Plantations 1791-1839 by Arthur E. Wilson. The Pilgrim Press. 278 pages. \$3.50.

The story of America can be found in the historical records of its churches. American culture grew as its religious life grew. The minister wielded a tremendous influence upon the thinking and actions of his community. His was a place of leadership in the affairs of men. When he spoke, men listened.

Nowhere was this more true than in New England. There, much of the religious and political forces, which shaped the destiny of our nation, were conceived.

In *Paddy Wilson's Meeting House*, the author, Arthur E. Wilson, who claims no relationship to Paddy, has taken the records of "Old Round Top" and has woven them into a most interesting account of the influence of a man and a church upon the life and letters of Providence, Rhode Island. The man is James Wilson, a genial Irishman, who came to America to preach and teach. After many trials and tribulations he became known as "Paddy Wilson." The church is the "Beneficent Church of Providence of which the author is the present minister. Together, the man and the church made history.

If you are interested in a religious, historical account of post-Revolutionary life in New England, we suggest this volume for your reading pleasure. Otherwise, we feel that it is too "localized" to be of much value.

J. C. L.

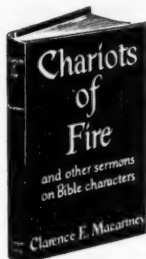
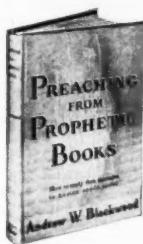
On This Rock by G. Bromley Oxnam. Harper & Brothers. 117 pages. \$1.50.

Here we have the third series in the William Henry Hoover lectureship on Christian Unity. Bishop Oxnam, who in recent years has become a recognized spokesman of the Protestant Church, makes a vigorous appeal for Christian unity. The rock on which Bishop Oxnam believes that the united church can be built is the confession, "Thou art the Christ, the Son of the Living God."

The strongest section of the book is a chapter on the conflict between the free mind and the authoritarian

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church. Here is a definite and positive answer to the Roman Catholic claim that union can be only "return to the one true church of Christ of those who are separated from it; for from that one true church they have in the past fallen away." Bishop Oxnham makes it clear that Protestants will not "return" by giving up the freedom and the democracy which they prize. "The Roman Catholic Church must make basic revision in the concepts upon which its authoritarianism rests. There can be no final reconciliation between those who proclaim the free mind and those who conform to authoritarian dictate." While there is no present evidence that the free mind has so permeated Roman Catholicism in the United States as to justify the conclusion that authoritarianism is weakening, yet there is hope that intelligent men and women who are loyal to the Roman Catholic Church may begin to question the authoritarian concept and be willing to meet as brothers the Protestants who have already begged God for forgiveness for their own exclusiveness and authoritarianism.

The final chapter looks, as in a vision, at the blessings that lie in the United Church. May this book be one more step toward making this vision a reality!

W. R. L.

The City of God, Books I-VII, by St. Augustine. Translated by Demetrius B. Zema and Gerald G. Walsh with an introduction by Etienne Gilson. Fathers of the Church, Inc. 401 pages. \$5.00.

This is Volume 8 in the series *The Fathers of the Church*. The translation is new and well done, indeed it has the quality of being quite readable. The lengthy ninety-eight-page introduction by Etienne Gilson would prepare the uninitiated for dealing with the writings of this classic Christian writer. However, in his value judgments he is always a faithful Roman, e.g. he says: "If we really want one world, we must first have one church, and the only church that is one is the Catholic Church." Many earnest Christian leaders have hoped that a new Augustine might be raised up to do for this age what the renowned bishop of Hippo did for his. But such a modern saint seems reluctant to be born. In the meantime, we shall continue to read the writings of the Augustine of the early fifth century. The reading of this new translation impresses one anew with the majestic logic with which he came to grips with the issues of his day. The increasing interest shown in this saint is a hopeful sign.

S. L.

The Growth of the Soul

The Idea of Development of the Soul in Medieval Jewish Philosophy by Philip David Bookstaber. Maurice Jacobs, Inc. 104 pages. \$2.00.

The theme of this book is the change in thinking about the development of the soul in Jewish philosophy from the ninth to the thirteenth centuries. The book does not attempt to treat of the pre-existence of the soul, nor of the soul after death. It is the author's thesis that the soul can be developed, and that the individual may win or lose immortality of the soul in so far as he

is willing to recreate within himself the divine spark which is ever-present within him potentially.

A study is made of eight Jewish medieval philosophers who had something to say about the soul. The author emphasizes the Arabic influence which gave us the concept of "Active Intellect," and it is this "dynamicity," this "creativity," which accounts for soul development. A man's soul comes from the "World Soul."

The philosophers studied are, with the exception of Maimonides, comparatively unknown to the average Christian. They are:

Isaac Ben Solomon Israeli (832-932), who was born in Egypt and served as court physician to several Caliphs in the Near East.

Saadia Ben Joseph Al-Fayyumi (892-942), who emphasized that conduct is the tool that can make a person use or abuse the inherent capabilities and possibilities within the soul.

Bachya Ben Joseph Ibn Pakuda (11th century), who wrote the first systematic book on ethics, and emphasized temperance.

Solomon Ibn Gabirol (1021-1058), who was the first Jewish philosopher to live in Spain as the Jews moved westward. He emphasized that man for his own benefit should use the "Active Intellect" so that his soul may fully function and appropriate the world of spirit, the world of intelligence.

Joseph Ibn Zaddik (died 1149), who in addition to being a philosopher, and a poet, was a rabbi, and judge of the Jewish community in Cordova, Spain. He was a mystic who believed the rational soul should move on from the potential stage to the "Universal Intellect."

Judah Halevi (1095-1145), a Spanish Jew who held that man may win or lose life and immortality according to his conduct.

Abraham Ibn Daud (1110-1180), another Spanish Jew whose thought laid the groundwork for Moses Maimonides.

Moses Maimonides (1135-1204), who taught a sublime spiritual conception of God.

This is a serious book in a technical field, and gives the background of the philosophical thinking of Reformed Judaism.

H. W. H.

The Struggle of the Soul by Lewis Joseph Sherrill. The Macmillan Company. 155 pages. \$2.50.

Recently appointed to the chairmanship of the department of religious education of Union Theological Seminary, New York, after twenty years as dean of Louisville Presbyterian Seminary, Dr. Sherrill is noted for his volumes on religious education. This will add greatly to his stature.

Here for the first time in one volume is a study of the religious development of the individual revealing the relationship of dynamic psychology to Christianity. Others have written about children or youth or maturity or old age, but Sherrill spans man's whole life. For a rapid picture of that entire growth or "struggle of the soul," leaving no details untouched for the average reader, and giving all that is necessary for the professional, this volume is superb.

Throughout the volume is the dynamic self encountering God at its various stages of growth, responding either by acceptance through faith or turning away in doubt or denial. The chapters concerning children and youth are especially valuable to parents and teachers, and the other chapters will add to an understanding of one's own self and those with whom one lives. To minister and church worker its insights will do much to open one's eyes to the struggle which we dimly see and frequently misunderstand.

But its lack of technical language gives added strength to it. All can understand its direct writing. It should be most helpful to a vast multitude of asking people.

H. W. F.

The Life of the Soul by Samuel H. Miller. Harper & Brothers. 158 pages. \$2.00.

Some books are harder to place in definite patterns than others. This is the case with *The Life of the Soul*. It is difficult to decide whether to call its fifteen chapters sermons or essays. Although they are not written in sermonic form, it is safe to assume that much of the material which they contain has been utilized in the pulpit. It is not saying too much to state that the book is rich in homiletical thought and suggestion. The sermon-essays which it contains are original, brilliant, and helpful. The book as a whole is of distinguished merit and is worth reading and re-reading.

Likely the best way to give an adequate idea of the style and content of a book like this is to quote from it. The following sentences are taken from "On Coming to Oneself," which needless to say is based on the parable of the prodigal son: "It is not easy for any of us to get through all the coverings in which we are wrapped in order to find ourselves. There are so many things around us in which we are hidden, our image distorted, compromised, smothered, even obliterated. There are so many things we do in which we ourselves have no part, things done against our will, things done out of necessity, things in which we put neither heart nor brain, jobs in which we have no interest, pastimes in which we have no delight, countless activities stillborn and without the mark and life of our integrity upon them. Even at life's best when we give ourselves completely to the work in hand, it is extraordinarily difficult to make the product of our labor, whatever it may be, communicate the spirit and reality of the soul with which we made it."

A few sentences picked almost at random from the pages will give a still further understanding of the wealth of material in these essays: "Each age has its own heresies and its peculiar hostilities to the life of the spirit." "The human soul is not whole or healthy unless it has found God. Without Him it is isolated, cut off, groundless and restless." "No greater evil can come into Christian fellowship than to lose its first high glory of the love of God and that vision of the soul's journey in the mind of God, to come down and diddle-daddle with a thousand and picayune things that have no meaning or place in His kingdom." "In this wilderness the everlasting arms are beneath us. The kingdom of God still

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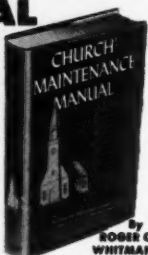
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exists, and there is grace for a new beginning."

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L. H. C.

Jesus Christ

Jesus in the Jewish Tradition by Morris Goldstein. The Macmillan Company. 319 pages. \$4.00.

Apparently this is the first book in English that tells the story of what is known about Jesus in Jewish life and literature through the first eighteen centuries of the Christian era. The purpose of the volume is to achieve a clearer understanding of Judaism, to provide a study that will be of value to students of Christianity and also to bring to light facts that may bring about better relations between Christians and Jews.

The main body of the work is divided into three parts that deal respectively with the Tannaitic, Amoraic and Post-Talmudic periods of the Jewish tradition. The Tannaitic period covers the first two and a quarter centuries of the Christian era. Many supposed references to Jesus in the Jewish writings of this time are shown to be unreliable and only five are regarded as authentic. The Amoraic period, extending from the third to the sixth centuries, yields little of interest or importance. The Post-Talmudic or Medieval period of the Jewish tradition concludes with the rise of democracy and toleration for the Jews at the end of the eighteenth century. Special attention is given to the booklet, *Toledoth Yeshu*, which was supposedly a life of Jesus. Dr. Goldstein believes that this work did not appear in a unified form until the middle of the sixth century. The written Jewish references to Jesus are traced through the ages.

Your reviewer is not in a position to evaluate this book from the standpoint of technical Hebrew scholarship. While somewhat lacking in popular appeal, it is a painstaking study and undoubtedly an outstanding contribution to the literature of the relations of Judaism and Christianity. The book should help to clear up a number of misunderstandings about supposed references to Jesus in Jewish writings. The author is rabbi of Congregation Sherith Israel, San Francisco, and is a member of the faculty of the Pacific School of Religion.

J. C. P.

The Christ of All Nations. Compiled by Paul Guinness. Association Press. 285 pages. \$2.75.

If you were confined in a prisoner of war camp and had no book but a New Testament, what would you undertake as a study project? Paul Guinness, a prisoner in Germany in 1943 and after, devoted himself to the life of Christ and spent his hours constructing a consecutive story from the accounts in the four gospels. Working in a deserted shed, the only place where it was possible to be alone in a camp of 2,000 men, he wrote in pencil on torn scraps of paper. This book is the result of his labor.

The greatest appeal of the book will be to the reader who wants a single text combining the contributions of all

four gospels. Whatever individual quality each of the gospels possesses is, of course, lost in the treatment. As a study text this book suffers from a lack of chapter and verse references with the selections used. This defect is partly remedied in the Synopsis at the close, where parallel references are indicated for each incident.

W. R. L.

Christ and Culture by H. Richard Niebuhr. Harper & Brothers. 259 pages. \$3.50.

Here is a theologian who can write clearly and interestingly, so that the normal reader with careful thinking may follow him readily. It is no popularized writing, but refuses to be "gobbledygook."

Dr. Niebuhr (of Yale, brother of the Union Niebuhr) considers the relevance of Christ to the world, the conflict between "the world" and the "kingdom of God." He presents the "enduring problem," then shows first the uncompromising answer of Christ against all culture; second, the accommodation of Christ to culture; and third, the synthesis of Christ and culture. His closing chapters on Christ and culture in paradox, and Christ as transformer of culture, with the unusually fine last chapter using a title from Kierkegaard, "A Concluding Unscientific Postscript," brings a full volume to a close.

From the point of view of a theologian this reviewer cannot adequately write; but from the view of a parish minister he can recommend most highly this thoughtful and clear presentation as a stimulus to one's own thinking and as a deepening of one's faith. Niebuhr is a man easy to listen to, and easy to read; but only with keen ears and sharp eyes.

H. W. F.

Sermons

Interpreters Needed by Edward Hughes Pruden. Judson Press. 128 pages. \$2.00.

This book of sermons is in a class entirely by itself. The author is the pastor of the large and influential First Baptist Church of Washington, D. C., and it is seldom that there comes to a reviewer's desk a collection of sermons by one preacher so distinctively denominational. On almost every page of this book we are reminded that we are reading words preached by a Baptist to Baptists. It is also for Baptists, but not for them only. It should have a wide reading among those of other households of faith.

It would be hardly fair to Dr. Pruden to read these sermons without first reading his foreword. The First Baptist Church of Washington is affiliated with both of the national Baptist conventions, the American Baptist Convention and the Southern Baptist Convention, and has succeeded in molding Baptists from both of these and other groups into one harmonious family. One of the purposes of the sermons included in this volume is to interpret Baptists to each other. Another aim apparently is to interpret Baptists to members of other denominations. And it seems that Dr. Pruden is admirably successful in doing this.

The first sermon sounds the keynote of the book, its title being "The Need of Interpreters." Sermons IV and V have

for their topics "The Baptist Position As I See It" and "Why We Remain Separate." It must not be thought, however, that these sermons are denominational and nothing more. They contain, in addition, much effective practical preaching. Not every reader will agree with all that he finds in them, but all will respect them and be helped by them.

As we read the eleven sermons, we sense somewhat the crowded congregations to which they were preached and the direct response which they must have received. The foreword gives a glimpse of the varied and changing congregations to which a Washington preacher ministers. Dr. Pruden quotes a fellow pastor as saying that "preaching in Washington is like trying to evangelize a parade" and speaking for himself he says: "One does not have to move to another city in order to acquire a new congregation. In Washington the new congregation comes to the minister."

L. H. C.

Solid Certainties by W. C. Cressman. Broadman Press. 168 pages. \$1.75.

This volume contains sixteen sermons from the pen of the Superintendent of the Tennessee Baptist Orphans' Home. The first impression which the book makes on the reader is that it has an arresting and positive title. A number of other captions are also especially well-phrased and thought-provoking in themselves. The following illustrate this: "The Certainty of Those Things," "The Incomparable Preacher," "Sublime Extravagance," "The Price of a Soul," "A Bargain is a Bargain," and "Imperial Imperatives."

With two exceptions all of the texts are from the words of Jesus or words about Jesus. This indicates the major emphasis of the work. The author tells us in the preface that his purpose is to strengthen the faith of Christians in the eternal verities and "to call sinners to repentance and faith in our Christ." All of the sermons fit into this pattern. They are conservative both in homiletical approach and in theology. The style is clear, vigorous, and forcible. Some of the illustrations are especially good.

The fifteenth sermon which has for its title and its text the words, "I Have Sinned" is a uniquely interesting piece of homiletics. It begins with the statement that "Eight different Bible characters have made this particular admission or confession." Those mentioned and quoted are Pharaoh, Balaam, Achan, Saul, David, Job, Judas, and the Prodigal Son. Each of these confessions is made the basis of a sermonette within the sermon and the eight parts are skillfully welded into a unified whole. Balaam's words are characterized as "a forced confession," Achan's as "confession after proof," and David's as "confession of a broken heart."

These sermons are of a type which has long had an important place in the American pulpit. This kind of preaching has always had hearers and readers.

L. H. C.

Stimuli by Ronald Knox. Sheed and Ward. 214 pages. \$2.25.

This little volume of sermons by the former Catholic chaplain at Oxford is further evidence of the versatility of the author. Author of successful detec-

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tive stories, able translator of the Old and the New Testaments, and interpreter of Catholic doctrine in simple but clear terms, Msgr. Ronald Knox presents here some of his thoughts on a variety of themes.

The preface of this book has particular interest to those of us who preach each week. Ordinarily a preface is not too instructive reading. Nevertheless in this volume it is truly a part of the book for the author gives some observations on preaching. He points out that words are like goads that sting us—or that they ought to be that strong. If they are not stinging us, they are not the proper words or expressions of Biblical truths. As the author further shows, too many people are conscious of the amount of time needed to preach these truths. Msgr. Knox's sermons are from two to four pages in length. They are models for some of us who find it necessary to use more than a half an hour to express what ought to be said in less time.

The sermon subjects are varied. Thirty-one sermons are grouped under the heading of "Round the Year." The themes are chosen to follow the church year. Ten sermons grouped under the heading "A Few Saints" discuss the important figures in Biblical history. The last group of sermons under the general theme "This and That" contain subjects ranging from "Waiters" and "Praying About Weather" to "Swords and Ploughshares."

Like his other writings this volume is witty, penetrating and challenging. Free from ecclesiastical decorum this book of sermons will make good reading for Protestants as well as for Catholics.

W. L. L.

The Bible

The Cities of St. Paul—Their Influence on His Life and Thought. The Cities of Eastern Asia Minor by W. M. Ramsay. Baker Book House. 425 pages. \$4.00.

The author first considers Paulinism in the Graeco-Roman world. Paul's philosophy of history is given and the modern philosophy of history is contrasted with Paul's. The Greek, Hebrew and Roman influences upon Paul are each set forth. The following five cities: 1) Tarsus (Paul's birthplace and childhood home); 2) Pisidian Antioch; 3) Iconium; 4) Derbe; 5) Lystra, are each set in their historical, political, commercial and religious backgrounds. The people, languages and geographical location of each city are noted by the author. Maps, pictures and coins are shown throughout this book. Paul's attitude toward the Roman imperial government is stated by the author under the title, "St. Paul in the Roman World." The writer's notes conclude this book.

The findings of historical, geographical and archaeological investigations are brought together to make Paul a living Christian in this modern age. This scholarly work is now again made available to all Bible students of Paul. Buy this volume and learn what cities influenced Paul.

H. D. H.

The Panorama Books

Pilgrims Path by Desider Holisher. Stephen Paul Publishers. 109 pages. \$3.50.

Protestant Panorama by Clarence W. Hall and Desider Holisher. Farrar, Strauss and Young. 180 pages. \$4.00.

Several years separate the publication of these two volumes. But they belong in the same classification and Desider Holisher is the author of one and joint author of the other. They mark a new technique in book making. The attempt is to portray history with a minimum of printed text and a maximum of good illustration.

The first book deals with the story of the Pilgrims. The story is well told. The pictures are well selected. The author has used the anniversary celebrations of Plymouth to build the story of the past. The text is brief but the selections discussed are wisely selected. One gains the impression that Mr. Holisher has a passion for Protestantism and Democracy.

In the second book Clarence W. Hall, editor of the *Christian Herald* joins Mr. Holisher. The theme is a great one—the story of Protestantism in the United States. Through ten chapters the story is told. One gains a picture of consecrated personalities and growing churches. In a very true sense the authors have caught and portrayed the spirit of our Protestant churches, even glorying in its variations which is magnificent. The concluding chapters reveal the special outlook of Protestantism and its dream of a better world to come.

These books make a magnificent contribution. Get them for your home, your children and your congregation.

W. H. L.

Various Topics

The Executive Role in Y.M.C.A. Administration, Gren O. Pierrel, editor. Association Press. 540 pages. \$5.00.

During the years of Y.M.C.A. history there has developed, among its general secretaries, certain techniques of executive procedure which have proven effective. This volume is of composite authorship and has been written only after many conferences on the part of its authors. It attempts to bring together the various policies and techniques and gives a guide book for the men who are coming into responsibility and resource volume for those of longer experience.

C. V. Thomas, for many years the general secretary of the Cleveland Young Men's Christian Association, once told me that he had tried many times to integrate clergymen into his staff but that the results were in no instance successful. The reason, he insisted, was because the ministerial psychology disqualifies him for the executive job. He is a one-man actor and must lead the show which the executive works through committees.

I think that ministerial readers of *Church Management* may find this volume of interest to see the psychology of executive procedures which have been so successful in the Y.M.C.A.

W. H. L.

The New Gospel of the Soil by Ralph A. Felton. Department of Rural Work, Drew Theological Seminary, Madison,

New Jersey. 95 pages. Forty cents; three copies for \$1.00.

Think churches are not on the job? Read this paper covered book. It will thrill you. It contains the stories of sixteen different projects by small, rural churches. These churches are meeting their community needs in a very practical way. Included is the story of a church which helps young people buy farms, several successful church credit unions, the story of a minister's program for oil conservation, the account of a church with a father-son program. One tells of a church which developed a county marketing association. Not alone does the reading thrill one, but you get a picture of some of the small denominations and their work in the rural section. Not Fifth Avenue stories, but simple, courageous, down-to-earth stories.

W. H. L.

Sand and Stars by Ruth Stull. Fleming H. Revell Company. 189 pages. \$2.50.

Here is a most delightful and enlightening missionary story. Mrs. Stull and her doctor-husband made their way into the interior of Peru to minister to the Campa Indians. The hardships of their trip over mountain paths and along untraveled rivers holds one's interest for every moment. Upon their arrival they face many obstacles—ignorance, cruelty, pagan worship, as well as hazards presented by the country itself such as wild animals, snakes, lizards, etc. But in that wild country, untouched by civilization, they hew out a Christian community and perform a great and helpful ministry to the natives who come in ever increasing numbers. With courage and patience and sympathy they win many to the way of the Christ. One is greatly interested in the inner peace and poise exhibited by this couple in most dangerous situations and the way in which they used the Scriptures and prayer in these emergencies. After two terms of pioneering missionary service in Peru, Mrs. Stull is now travelling in the United States and Canada in the interest of foreign missions. This book is highly recommended as giving an intimate, personal glimpse into the life of a missionary pioneer.

L. N. L.

New World Calling by Charles F. Jacobs. Kingsport Press. 126 pages. \$2.00.

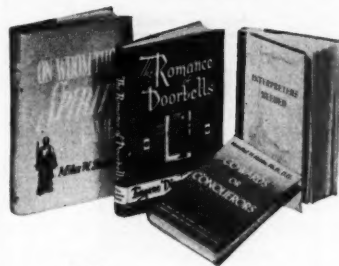
Here is a good job of preaching from current novels. While it is daring to undertake book reviewing as a method of preaching, in this case Mr. Jacobs has done some good sermons. He does not "review" the novels. He tells enough of the stories to gain the interest and to illustrate the great religious truths.

The sermons deal, of course, with what the people are reading and thinking about; they are made to live where the people live. They are done reverently and with good clarity and inspirational expression.

The sermons are based mostly on the latest novels. The oldest novel that is used is *The Robe* and the latest *The Enduring Hills* by Janice Holt Giles, published in 1950. There are twelve book-inspired sermons altogether. Most of the novels are from the vintage of 1949: *The Dream Gate*, *Let Love Come Last*, *My Heart Shall Not Fear*, *The Chain*, *Tomorrow Will Be Better*, *Point of No Return*, and *Nineteen Eighty-Four*.

O. L. I.

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HERE ARE SOME APPEALING SUGGESTIONS

It's Fun to Raise Money

by Margaret Ratcliffe*

SOMETIMES the raising of money has been looked upon as a disagreeable and arduous task, which individuals and organizations are loath to undertake. The experience of many organizations, however, has been quite the reverse. Besides the enjoyment of a sense of accomplishment, many new friendships have been formed by working elbow to elbow, and frequently the comment heard, when a particular undertaking has been completed, has been, "My, didn't we have a good time!" The following are a few illustrations of money raising projects which might prove helpful to others.

On Tuesday evening our Senior Choir members presented a concert at the banquet of the Rebekah Assembly of Massachusetts at the Hotel Bradford, Boston, and really enjoyed doing it. Besides several sacred numbers, which included, for example, "Jesu, Holy, Yet Most Lowly," by Lang, they sang selections from South Pacific. For this service they received \$35.00, which was set aside to augment the Robe Fund.

A beautiful, interesting, and most profitable springtime Fashion Show was sponsored by the Parent Teachers' Association of the J. H. Brown School, Philadelphia, the idea of which could be worked successfully in church organizations. Some of the clothes modeled by the school children in the following scenes were loaned by the Children's Shop in this city; while the others were sewn by the mothers of the children, with the purpose of being sold

later at the P.T.A. bazaar. A narrator commented on the various articles of clothing as they were displayed, telling the prices one would have to pay to purchase each.

After suitable opening exercises of welcome the first scene depicted an artistic Maypole of colorful paper streamers, decorated with paper flowers. To the front of the stage walked twenty-six children to show off their attractive dresses and then gracefully turned to take part in the Maypole dance. Music, consisting of a vocal number, violin and flute selections furnished by other children, followed.

Scene Two, "Playtime," consisted of twenty-six children dressed in play togs strolling, skipping, sliding or sitting on benches. Violin solos followed. The next scene, "Aprons and Dolls," showed sixteen mothers and daughters garbed in similar aprons, with the daughters carrying dolls dressed like themselves. Violin selections by a class of five provided the music during this intermission between scenes. "Sunday Stroll," which followed, showed twenty children, dressed in their Sunday best, walking around and sitting on benches. Particularly enhancing was the background of these scenes with its trellis of gay colored flowers. Edging the platform and decorating the window sills were flower pots with colorful blooms, which later furnished the door prizes.

"School Days," a popular scene, produced twenty-four pupils who, after displaying their school attire, sat at desks or were at the blackboard while two, wearing dunce hats, perched on stools. Then rang out the old favorite

†Mrs. Engel may be addressed at Route 2, Georgetown, Texas.

*Mrs. G. B. Ratcliffe of Milton, Massachusetts.

"School Days" as well as violin, flute and saxophone solos and duets.

With the blue lighting extending a moonlight effect the last scene was appropriately entitled "Good Night." Ten small children, after modeling negligees, pajamas, and bathrobes, strolled to five cots placed across the stage with the foot of each facing the audience.

After kneeling by the edge of the cots the five girls crawled into bed and the five boys remained kneeling while Brahms' "Lullaby," sung softly by the school chorus sitting in the front seats of the auditorium, made a fitting and impressive closing.

Afterwards, numbers were drawn for door prizes and the potted plants presented to the winners. With the price of the tickets fifty cents and twenty-five cents, the proceeds amounted to \$225.00, the money to be spent for the purchase of a school mimeograph. Besides being a success financially, this show provided a marvelous entertainment for all members of the family, as one woman was heard to remark, "I never saw so many fathers at anything before!" Many children were thrilled to have the opportunity of having a part, for, in addition to those in the various scenes and those rendering the musical program, others took charge of the ushering and the distribution of programs. Moreover, it gave a unique occasion for the women to advertise the articles which they would sell later at the bazaar.

"All you can eat for ninety-nine cents" was the slogan which attracted over 250 people to the annual Smorgasbord supper, sponsored by our Choir Associates to raise money for the purchase of new Senior Choir robes. A large table centered with jonquils and candles fairly groaned with many dishes: Boston baked beans, scalloped potatoes, Swedish meat balls, cold cuts of turkey and ham, tossed salads, spaghetti, macaroni, buttered rolls, pickles, olives, relish, cake and coffee. After generously serving themselves from this table the guests carried their well filled plates to small tables, set with silver, cloths and napkins, and centered with flowers. Waiters were kept busy serving coffee and replenishing the center table.

This Saturday evening dinner, which all agreed was a delicious meal, was served from 5:30 until 7:30. Beforehand, a card was sent out by the committee to each family of the congregation, half of which was to be returned stating the number of reservations desired.

Every dollar earned another in the Methodist Church, Stoughton, Mass.—
(Turn to page 75)

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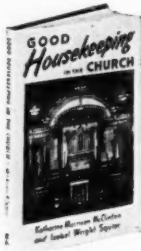
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From Darkness to Light

A Christmas Sermon

by C. Wesley Cope*

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets hath in these last days spoken unto us by His Son.—Hebrews 1:1, 2

IT WAS quiet, dark and cold. A few stars shone in the deep blue of the sky. Menacing darkness gathered about the flames of the little fire which the shepherds had started to warm their hands. In the distance the occasional flickering of a light denoted someone moving about in the ancient town of Bethlehem. But out on the hills the shepherds were cold and discouraged. As it had so often happened, their talk turned to the state of affairs in their beloved country. What a sad state it was. The common people were poor and downtrodden. The once proud nation smarted under the yoke of the Romans. Roman legions patrolled their highways. Roman legions policed their towns, quick to note any suggestion of an uprising against their authority. Roman puppets ruled. In Jerusalem Herod reigned supreme, supported by his great network of troops, spies and his strict police regulations. He was not beneath extorting evidence by torture. Suspicious and treacherous Herod was filled with passion and bloodshed.

Even the shepherds on the clear, cold hills could not get away from the foul air of intrigue. Intensely proud of their heritage, their minds turned to the great hope of their people. About that fire we hear them talking.

"I tell you," says the first shepherd, "these are dark days. My soul cries out for deliverance. One can hardly trust his closest friends. Even the poor hardly know when Herod's spies may gather us into their net. I tell you, this is a dark hour for Israel."

"Yes," continues the second, "there is no hope in Israel tonight. The glory of Israel has departed. Even the priests bow before that sly old fox of a Herod. They say he is crazy! He is cunning. O for the old days when we did not need to hang our heads in shame, when men were not afraid, when peace reigned and Jehovah the Lord of hosts was worshipped."

"But," interrupts the third, "we have

the promise of the prophet that in our darkest night light will shine. There is our hope. Our hope is in God."

He is cut short by the reply of the first: "You talk about hope. You are always talking about hope. When the Messiah comes—how often you have talked to us about that. But the Messiah has not come. These many long years we have waited. Where is your God? When will He deliver us? I can answer that question—never! We have to trust in our own strength. It is time that our people should awake. We must go underground. We must use every means to overthrow that tyrant that rules in Jerusalem. God helps those who help themselves—that is what I say; though I don't put much faith in the help of God."

There was silence. Each shepherd knew they were getting back to the old argument. To the right a lamb bleated and then they heard the answering cry of the mother. Silence, darkness, coldness, hopelessness.

Then it happened! There was a burst of light that almost blinded them. The shepherds cringed, frightened. Then in the midst of the light appeared an angel. The shepherds could hardly look at him but they could hear him speak. "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. "And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

The shepherds looked at each other. On the third shepherd's face was a look of joy. It is true, he thought, true. The Messiah is coming. God has acted!

Suddenly the heavens seemed to burst into an unimaginable blaze of glory as there gathered about the angel a great number of the heavenly hosts, joining in a great song of praise such as human ear had never heard before—"Glory to God in the highest, and on earth, peace, goodwill toward men."

Then they were gone, as suddenly as as they had appeared.

The shepherds with one accord made to go to Bethlehem. Light and hope had broken upon their dark world. And there they beheld the newborn babe in the manger. Of what did they think when they bowed in that humble abode

*Minister, Saint Paul's United Church, Paris, Ontario, Canada. This sermon was originally given in connection with the candlelighting service "From Darkness to Light" printed in other pages of this issue.

of Joseph and Mary and the Child? That we do not know, but we do know that they returned glorifying and praising God for all the things that they had heard and seen. Deep in their hearts was the experience to which the writer of the Epistle to the Hebrews later referred when he said, "God, who at sundry times and in divers manner spake in time past unto the fathers by the prophets hath in these last days spoken unto us by His Son."

Now there is the heart of Christmas. It is light breaking in upon darkness. It is the glory of the Lord revealing itself to man. It is God speaking unto us by his Son. It is our discovering anew the Babe in the manger and then going hence praising God for all the things that we have heard and seen.

I

Christmas is light breaking in upon the darkness. It is the glory of the Lord revealing itself to man. How true that is for us in this hour in which we worship. For us these are dark days. In a measure our souls cry out for deliverance. Some come to this season this year with so little hope left in their hearts. But Christmas comes to us with the gentle reminder that Light has broken over our world. The glory of the Lord has been revealed and God is revealing himself and at work in our world to redeem mankind. Anew there is born in our hearts at this season the angel's song, "Glory to God in the highest, and on earth peace, goodwill toward men." We sing the carols. We give expression to our belief that in Jesus Christ God has acted to save us. Our hearts are lifted up. We rejoice in this hour. For we know that God is near.

II

Christmas is God speaking to us by his son. "God, who at sundry times and in divers manner spake in time past unto our fathers by the prophets hath in these last days spoken unto us by His Son." From the beginning of man's time God has made himself known. Adam met him face to face in the garden of Eden. Abraham heard the voice of God and left his home to establish a new people in a new and strange land. Moses standing before the flaming bush that was not consumed by the fire heard the voice of God and delivered the children of Israel from oppression in Egypt. So the list continues numbering the great and minor prophets, men and women of almost every generation who because their lives were tuned to the Eternal could hear him. But now in Jesus Christ comes this further and more positive word. Whereas Adam and Abraham and Moses and the others could hear in part and know only in part, now the Lord speaks directly. It

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S-D

is as if there has been a performance on a stage but the voice of the principal actor is muffled by the curtain. But now the curtain is drawn on that Holy Night to the chorus of the heavenly host revealed the Son of the living God and we hear him speak to us. So in this hour, in this season we open our hearts and we hear God speak, and we see in Jesus Christ the true and living way.

III

Finally, Christmas is our discovering anew the Babe in the manger and then going hence praising God for all the things we have heard and seen. That was what happened with the shepherds. They heard about the Babe in Bethlehem's manger. They were awe-struck by the angels. Then they went to Bethlehem to see for themselves. They came away from that experience "glorifying and extolling God for all that they had heard and seen—as they had been told they would." Christmas becomes a reality in our lives only if we appropriate Christmas. We have been told what we shall find if we give our lives to Jesus Christ. We shall find life and joy and peace and so much more that the experience bequeaths description. Our hearts are joyed by the angels' song and the carols we sing. But if the reality of Christmas is to be experienced in our lives, then we must seek out the Christ. We must not take the other man's word. We must see him for ourselves. "We saw and heard," declared John, "we heard with our own ears, we saw with our own eyes, and touched with our own hands."

Let us go even unto Bethlehem. Let us bow before a living Christ. Let us take him into our hearts this night. Then like the shepherds we shall rejoice. We shall go forward glorifying and praising God.

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In England, for many years, when Christmas time came around, sheets of papers with the carols printed on them were passed out on the streets so that all people could join in the singing. The three carols printed on these sheets that were most popular were "God Rest Ye Merry Gentlemen," "I Saw Three Ships" and "The First Noel."

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Biographical Sermon for November

John Bunyan, the Immortal Dreamer

by Thomas H. Warner

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven.—Genesis 28:12.

JOHN BUNYAN was born in November, 1628, 317 years ago. His parents were poor but his education was not neglected. He said that his parents sent him to school where he acquired the arts of reading and writing.

Bunyan wrote an autobiography. It is entitled *Grace Abounding to the Chief of Sinners*. In it he describes his religious experience.

Bunyan's boyhood was profane and godless. He describes himself as having few equals at his years "for cursing, swearing, lying and blaspheming the name of God." He was a ringleader in all juvenile mischief, a reckless little daredevil, "throwing the wild energy of his nature into the practice of boyish vices."

Bunyan tells how one Sunday, after being much impressed by a sermon in the morning, against the profanation of the day, he "shook the sermon out of his mind," and was playing at cat in the afternoon, when he was brought to a sudden stand by what seemed a voice from heaven: "Wilt thou leave thy sins and go to heaven or have thy sins and go to hell?"

A glance upward seemed to show the Lord Jesus looking down upon him as hotly displeased. The instant conclusion took hold of Bunyan's soul that it was too late now to seek salvation and while standing there he formed the decision to go on in sin. "I can but be damned, and if it must be so, I had as good be damned for many sins as to be damned for a few."

After his conversion Bunyan became a preacher. He was imprisoned in 1660 because Nonconformist preaching was prohibited. The warrant under which he was apprehended and placed in jail at Bedford during the reign of Charles II, was sold at auction in London for a large sum. It was signed by thirteen justices of the peace, six baronets and seven squires. It charged "the tinker" with contempt of law by preaching and teaching otherwise than "according to the liturgies or practice of the Church of England."

Bunyan was arrested as a heretic, but 224 years after his death his memory was perpetuated by a memorial

in Westminster Abbey.

When Bunyan was in prison he was often allowed to visit his family. One day while on a visit he was impressed with the wisdom of returning to the prison. That night a messenger came from a magistrate to see that the prisoner was there. The jailer was able to produce him. "You may go out now when you will," he said to Bunyan, "for you know better than I can tell you when to come in again."

During his imprisonment Bunyan wrote: "I never knew what it was for God to stand by me at all times and at every offer of Satan to afflict me, as I have found him since I came in hither, for lo, as fears have presented themselves so have divine supports and encouragements. Yes, even when I started even as it were at nothing else but my shadow, yet God, as being very tender to me, hath not suffere^d me to be molested, but would with one Scripture or another strengthen me against all, insomuch that I have often said, were it lawful, I could pray for greater trouble for the greater comfort's sake."

It was during his imprisonment that Bunyan wrote his immortal book, *Pilgrim's Progress*. Lord Macaulay said of it: "This wonderful book, while it obtains admiration from the most fastidious critics, is loved by those who are too simple to admire it. Dr. Johnson, all of whose studies were desultory, and who hated, as he said, to read books through, made an exception in favour of the *Pilgrim's Progress*. That work was one of the two or three which he wished longer."

Before he could read Sir Humphrey Davy knew much of this book by heart. Horace Greeley had read the Bible through and *Pilgrim's Progress* before he was six years old. Abraham Lincoln read and re-read Bunyan's book when a child, till he could repeat much of it.

The book has proven its perennial interest by the fact that in recent years it was broadcast in England. Arrangements were being made to present it on the screen, but this had to be postponed on account of the war.

Bunyan lived for sixty years and wrote sixty books. His first book was a polemic against the Quakers! They were propaganda for Protestantism,

the right of religious assembly, the ethics of business, the claim of the peasants to a share of the soil, and generally for the rights of the common people.

According to the Bible God often spoke to men in dreams and visions. He spoke to Jacob in that way. He spoke to Bunyan in that way. Does God sometimes speak to us in the silent watches of the night?

It's Fun to Raise Money

(From page 69)

chusetts, when the Financial Secretary gave dollar bills to those who desired them. While some women baked bread, rolls, or cakes to sell, others sewed aprons and some even gathered grease to make soap. From a variety of such activities the \$200.00 given out brought \$400.00 back into the treasury.

The annual Lobster Dinner, sponsored by the Theta Alphas, our teenagers, consisting of tomato juice, whole lobsters with butter, tossed salad, rolls, pie and coffee, with the pies donated by the club members, netted \$52.00 when the price for each ticket was only ninety-nine cents.

Since everyone loves a bride, the "Pageant of Brides" presented by the choir of the East Congregational Church, Milton, Massachusetts, which was decorated with white gladioli with the customary white runner up the center aisle, was enjoyed by a large enthusiastic audience. Eighteen young ladies modeled cherished wedding gowns, borrowed from church and town's people, one of which dated back to 1825, as they walked up the aisle to the strains of Lohengrin's "Wedding March." The narrator fascinated the audience with the history of each gown and gave the name of the girl wearing it, who was sometimes a granddaughter of its original owner. This pageant revealed the styles of the "Gay Nineties," the "Shapeless Twenties" and the Pre-War and Post-War years.

The last and most recent bride was attended by two of her bridesmaids, who likewise wore the gowns which they had worn at the wedding. Finally, while the choir sang "Through the Years" and the organist followed with Mendelssohn's "Wedding March," all the brides formed a procession up the aisle.

Following the pageant the eighteen brides formed the receiving line in the vestry. Here the guests were served wedding cake and punch by the hostesses. This impressive undertaking was a financial success, since there was a capacity audience and each person paid seventy-five cents admission.

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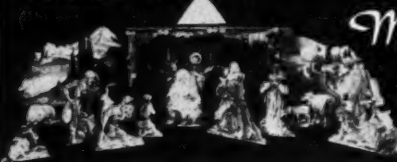
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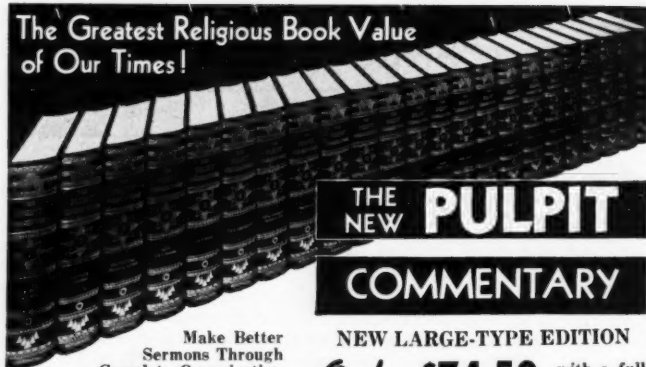
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We do not know who wrote the words or the music, but none is more expressive of the Spirit of Christmas. It tells of how the good duke and his page walked through deep drifts of snow to carry food and wine to a poor peasant who lived far in the mountains. The page grew tired and his feet were slowly freezing. The duke told the little fellow to walk in his footsteps so that he would not have to step into the deep snow. According to the carol, there was warmth where the Duke had stepped.

The carol ends with the moral, "Therefore, Christian men, be sure, wealth or rank possessing, ye who now will bless the poor, shall yourselves receive blessing."



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- THE CHURCH LAWYER -

Modified Use of Bequests to Churches

by Arthur L. H. Street

THERE is a very important rule of law that often is applied to testamentary gifts when the testator's general, but not specific, wishes can be carried out. Lawyers and judges refer to the rule as the *cy pres* doctrine. As shown below the rule permits, in proper cases, the use of a gift for specific purpose that the testator did not have in mind as a substitute for the purpose he had in mind when that cannot be carried out.

A decision lately rendered by the New Jersey Superior Court applies the rule to an interesting and practical situation. [Morristown Trust Co. v. Protestant Episcopal Church, Diocese of Florida, 61 Atl. 2d 762.]

A New Jersey woman bequeathed \$5,000 "to be used for the GLORY OF GOD and support of ALL SAINTS CHURCH, Huntington, Florida, & in memory of my beloved sister Elizabeth Wilson, as follows, namely that this sum be suitably invested and that of the annual interest a sufficient sum shall be used first to pay the fire insurance on the church and contents and to keep this house of God and its grounds in thorough repair and good condition, this matter having been neglected by the Church authorities, also such sum as my appointed Trustees shall direct may be used for the benefit of the Sunday School attached to this Church, of the remaining interest a suitable sum shall be paid to the pastor, or minister appointed to conduct the services in connection with this Church, and in the event of no services being held regularly my trustees shall have the power to withhold and I direct them to withhold this salary until such time as the services shall be resumed, or to pay in such proportion as they shall see fit. In the event of fire or any other element destroying the Church or part of it, the amount shall be withheld until the Church or such part is rebuilt, and if

however the Church or part of it is not rebuilt for a period of five years this bequest shall lapse and the sum revert to my estate."

The provision of the will was carried out for more than 40 years, when the church building was removed to Murray Hill, about 60 miles away. The removal was caused by the departure from Huntington of all communicants of the church, and the need for a place of worship at Murray Hill. The Florida diocese owns the sites both at Huntington and Murray Hill, and administers the affairs of all congregations within its territory.

The lawsuit involved the question whether the principal of this trust fund should go to the testatrix's heirs on a theory that the provisions of the will could no longer be carried out. The court decided that the diocese was entitled to continue to receive the income from the fund.

Explaining the *cy pres* doctrine, as defined by an earlier decision of a New Jersey court, the court quoted from that decision:

"Where a testator has two objects in view, one primary or general, and the other secondary or particular, and these are, literally speaking, incompatible, the secondary object must be sacrificed in order that effect may be given to the general object. Where the will exhibits an intention that the donation shall be devoted to a special charitable purpose and prescribes a particular mode or means by which the purpose shall be carried out, the failure of the mode or means, after the donation has taken effect, will not defeat the charitable purpose. The specification of the manner of doing the thing often is only directory, and the implication in such case is that the donor has intended that his purpose shall, if necessary, be effectuated in some other way. This is not substituting a different charity

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for the one which the donor founded, and which has failed, but it is carrying out the donor's general intention by the use of means other than those specified by the donor, when the specific means have become impracticable."

The court concluded:

"What the testatrix had in mind was to create a trust 'for the Glory of God.' That was her primary and dominant intention. I doubt not that had testatrix foreseen that the church building located at Huntington would at some future time be removed from Huntington to Murray Hill to meet the needs of the Episcopal members of that community for a place of worship that she would have provided for the continuance of the trust at that place. The gift should not be held to lapse and thus defeat the primary intention of the testatrix.

"It is concluded that under a proper construction of the codicil to the will of decedent and by the application of the equitable doctrine of *cy pres*, the Protestant Episcopal Church in the Diocese of Florida, is entitled to the income from the trust created to support and maintain St. Stephens' Mission in Murray Hill where the original church building of All Saints Church formerly located at Huntington, is now located, and for the support of the organized missions generally of the Protestant Episcopal Diocese of Florida. Thus the trust will be continued for the use for which the testatrix intended it."

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By Charley Grant

Many a tombstone lies on its face while standing.

Whitewash always shows up the blackest in the limelight.

Oversleeping keeps a lot of dreams from coming true.

Some folks never start being good until they begin feeling bad.

Where you go hereafter depends on what you go after here.

Many people get a good cleaning in a dirty deal.

It's always bad taste to feel bitter and get sour.

If the church aims to hit sin it should pull the trigger.

The parson should tell folks how to get on, not where to get off.

Cheap skates never cut much ice.

Too many people have Sunday as their weak day.

Blessed is the preacher with a fiery message and a burning heart.

Those who drink like a fish will not be long in the swim.

No sermon is stronger than its weakest think.

These days it takes hard paddling to have smooth sailing.

Be sure that you are right and you won't get left.

To brighten your skies why not make light of your troubles?

One good way to break a bad habit: drop it.

A fast life usually ends up with slow music.

A mule can't kick while pulling.

It's always the spoiled brat that gets fresh.

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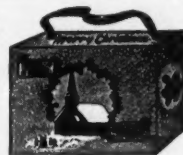
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by Charles A. Gearing*

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The situation came about thus: In 1897 Mr. Charles C. Overton, Supt. Church School in Unitarian Church, Brooklyn, New York, conceived the idea of copying a church flag from the United States flag by leaving off the red stripes and substituting the 48 stars with a small red cross. With this in mind he visited in New York City, Dr. Ralph E. Diffendorfer, who was head of Foreign Missions of the Methodist Churches. These gentlemen interested flag manufacturers to commercialize such a flag as the Christian Flag while they promoted it in the churches. This began in 1897 and paved the way for something better.

Thirty years later God permitted me to come upon the scene, finished with complete study of world history and having read the Bible through several times including the Apocrypha, I was sad to see such a dismal flag mounted in the churches as an ensign of God's glory. To me it did not become the beauty and majesty of God's universal kingdom and his wondrous work. Being a humble man I hesitated and for a few years made a study; until finally the universal Christian flag was brought forth containing the royal church colors inscribed in true original design; drawn upon from the rainbow in the sky as a sign of God's sovereignty over all peoples, nations and kingdoms. This by the grace of God I performed in 1932 bringing to the church a genuine Christian banner whose authenticity is based solely on the Bible and God's glory! No one before me labored so hard or gave so much for a true banner of God's cause! Since its inception eighty-one items and messages

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have been written and published as God inspired me.

Mr. Overton passed on years ago, while Dr. Diffendorfer who recently retired and I have been contemporary for many years. He in New York, I in Chicago. May God whose wisdom and power is supreme, whose strength

is made perfect in weakness, and who raises up the most humble to do him service, add eternal blessing to this great work for the peace and righteousness of all humanity, in the name and glory of Jesus Christ our Lord through the Holy Spirit, throughout all generations, world without end—Amen!

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WHEN GREATNESS NEEDED ENCOURAGEMENT

A Grenfell Story — By Fred Smith

The episode to be related happened in the seemingly long ago, in fact just about a quarter of a century ago. Grenfell was a name to conjure with in those days. What Schweitzer is to our day Grenfell was to that day. It was then that the great Grenfell came to one of the smaller cities of the Middle West of the United States to give a lecture on his work in Labrador. With keen anticipation I and my wife went to the city hall auditorium to hear this famous man. But something went wrong with the lecture that night. The lecture just did not go over.

That might have been the end of the experience but for an afterthought on my part. It came to me the morning after the lecture. It occurred to me that perhaps Grenfell was still at the local hotel. I called up on the telephone, and found that it was so. The voice of Grenfell invited me to come over and see him. On arriving at his room he greeted me warmly, telling me that he was greatly discouraged and welcomed the opportunity to talk with someone. I replied that that was not hard to do, especially since I had spent a year of my ministry at Great Yarmouth, England, the city from which he had gone to take up his work in Labrador.

I recall that the weather was foggy that morning. He suggested that we might have a stroll together, to which I replied that that would be fine. "Almost like a walk through London," I added. From then on everything went swimmingly. We reminisced, we reflected on life and its privileges, and there was no fog within us. After a roundabout walk of about four miles we came to my modest home where I introduced Grenfell to my wife. Then he said that I must return with him to the hotel as he had something for me. I did. Opening his valise he took out a booklet which told the story of his work in Labrador and North Newfoundland. Then he delved in further and brought out a fine large photograph of himself. I have the two gifts beside me now. Across the foot of the photograph is written in the bold script of Grenfell: "To Fred Smith from his friend—Wilfred T. Grenfell." On the front of the pamphlet he wrote: "With my sincerest regards and admiration for your philosophy of life. Wilfred T. Grenfell." We parted with sunshine in our hearts. I with my two unexpected souvenirs conscious that Grenfell now had risen above his temporary depression.

To the above might be attached the
(Turn to page 86)

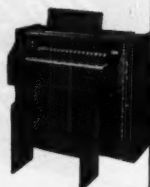
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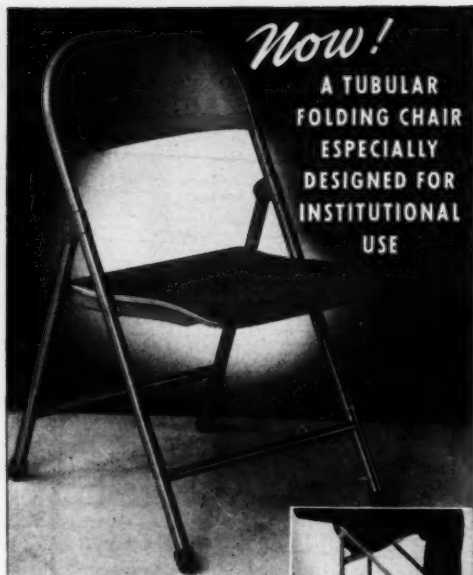
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The Road to the Manger, 1951

by Philip Jerome Cleveland*

My world tramps not to Bethlehem
This new Year of the Lord;
What angels, Magi, stars are there
For men without accord?
The U. N. O. is Manger-Place
Where throng the small and meek,
World Peace the benison they ask,
Good-will the gift they seek.

Korean-boy and Serbian,
Norwegian, Greek and Dutch
And peoples of the thousand isles
Who do not count for much;
Ten million segments of a world
Thrust forth their lame and blind
Who stagger with their ends of dreams—
Half-starved, shell-shocked mankind.

Can you not hear the stumps of feet
That pound the crimson roads?—
No shepherd passing Rephaim,
No camel huge with loads;
But, Lord! New post-war Crop of Sick,
Girls shriven of their charms,
Wives who must weep their lives away
And stretch love-emptied arms!

The Faces! Never did these drift
Except through nightmare's din,
Smoked in the smoke-house of war's hell,
Pitted and burnt by sin;
Some crawled in crater-graves to breathe,
Some burrowed in like moles.
Some ripped and tore like famished dogs,
For crusts some sold their souls!

They throng the shut U. N. O. door,
Not Bethlehem's, to cry
To be let in, these weak, these poor,
Worried enough to die;
They shriek and knock: "Hear! U. N. O.!"
Lord! Do they make a fuss!
"Is there no song of peace, good-will,
That may be sung for us?"

The U. N. O. is that grim inn

*Minister, Westminster Hill Church, Canterbury, Connecticut.

That fronts the world tonight;
Will no one rise to strike a flare
For these who cry affright?
Beats no heart for these broken things
Of pain, who missed war's tomb
By inches, will none rise to make
A bed, and find *them* room?

Big Brothers—if this Yuletide pass—
Big Brothers, who decide
The comfort of all lesser folk—
If you shall fail to side
With Love and Peace and Brotherhood—
These masses, black with shame,
Must stagger from your door to die—
For Christmas never came!



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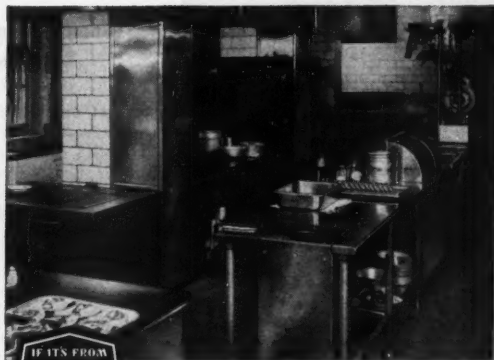
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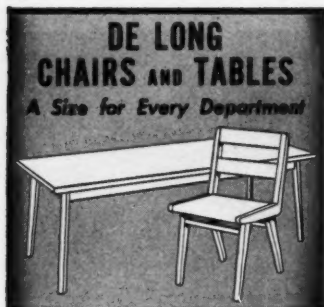
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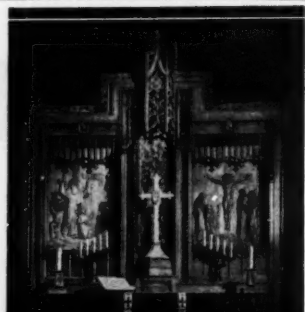
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(From page 82)

story of an unexpected sequel. Some twenty years after my meeting with Grenfell I came across an article concerning him written by one Frank Shepherd of Cleveleys, Lancashire, England. The article was one of a series by him appearing in The British Weekly. Some observations in the article led me to write the author, who was totally unknown to me. He replied to me, asking me to call on him if ever I visited England. It so happened that I and my wife made a visit to England soon after receiving his invitation. We found it convenient to visit Cleveleys. We met Frank Shepherd and his good wife and daughter Wendy. An arrangement was made whereby I had the pleasure of preaching twice to his large congregation. So one good deed leads on to others.

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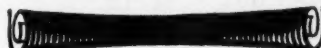
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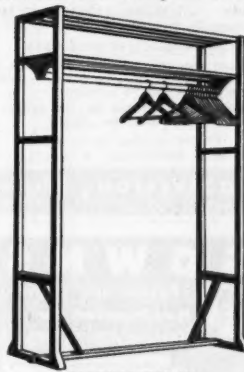
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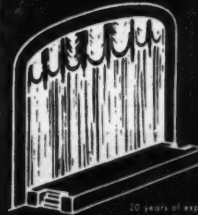
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